

THE SECOND TOME

OF

HOMILIES,
OF SVCH MATTERS
AS WERE PROMISED, AND
entituled in the former part of
Homilies.

*Set out by the authority of the late Queenes Maiestie:
and to be read in euery Parish Church agreeable.*




LONDON

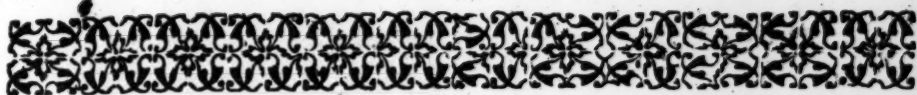
Printed by *John Bill*, Printer to the Kings most
Excellent Maiestie. 1623.

THE TABLE OF

Homilies ensuing

| | | |
|--------|---|-----|
| I. |  F the right vse of the Church. Page | 1 |
| II. | Against perill of Idolatry. | 11 |
| III. | For repaying and keeping cleane the Church. | 77 |
| IIII. | Of good workes. And first of Fa sting. | 81 |
| V. | Against gluttony and drunkenesse. | 94 |
| VI. | Against excesse of apparell. | 101 |
| VII. | An Homilie of Prayer. | 110 |
| VIII. | Of the place and time of Prayer. | 124 |
| IX. | Of Common Prayer and Sacraments | 131 |
| X. | An information of them which take offence at certaine places of holy Scripture. | 141 |
| XI. | Of almes deeds. | 154 |
| XII. | Of the Natiuity. | 167 |
| XIII. | Of the Palsion for good Friday. | 175 |
| XIIII. | Of the Resurrection for Easter day. | 189 |
| XV. | Of the worthy receiuing of the Sacrament. | 197 |
| XVI. | An Homilie concerning the comming downe of the holy Ghost, for Whitsunday. | 206 |
| XVII. | An Homilie for Rogation weeke. | 217 |
| XVIII. | Of the state of Matrimony. | 239 |
| XIX. | Against Idlenesse. | 249 |
| XX. | Of Repentance and true Reconciliation vnto God. | 256 |
| XXI. | An Homily against disobedience and wilfull re- bellion. | 275 |

AN



AN ADMONITION TO all Ministers Ecclesiasticall.



OR that the Lord doeth require of his seruant, whom he hath set ouer his household, to shewe both faithfulness and prudence in his office: it shall bee necessary that ye aboue all other doe behaue your selues most faythfully and diligently in your so high a function: that is, aptly, plainly, and distinctly to read the sacred Scriptures, diligent'y to instruct the youth in their Catechisme, grauely and reuerently to minister his most holy Sacraments, prudently also to choose out such Homilies as bee most meete for the time, and for the more agreeable instruction of the people committed to your charge, with such discretion, that where the Homilie may appeare too long for one reading, to diuide the same to be read part in the forenoone, and part in the afternoone. And where it may so chance some one or other Chapter of the Olde Testament to fall in order to be read vpon the Sundayes or Holy dayes, which were better to be changed with some other of the New Testament of more edification, it shalbe well done to spend your time to consider well of such Chapters before hand, whereby your prudence and diligence in your office may appeare, so that your people may haue cause to glorifie God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and their owne.

AN



AN HOMILIE

OF THE RIGHT VSE OF

the Church or Temple of G O D, and of the reuerence due vnto the same.

The first Chapter.



W H E R E there appeareth at these dayes great slackenelle and negligence of a great sort of people, in resorting to the Church, there to serue G O D their heavenly father, according to their most bounden duety, as also much vncomely and vnreuerent behauiour of many persons in the same when they be there assembled, and therby may iust feare arise of the wrath of G O D, and his dreadfull plagues hanging ouer our heads for our grievous offences in this behalfe, amongst other many and great sinnes which wee dayly and hourely

commit before the Lord. Therefore for the discharge of all our consciences, and for the auoyding of the common perill and plague hanging ouer vs, let vs consider what may be sayd out of G O D S holy booke concerning this matter, whereunto I pray you giue good audience, for that it is of great weight, and concerneth you all. Although the eternall and incomprehensible Maiestie of G O D, the Lord of heauen and earth, whose seat is heauen, and the earth his footstoolle, cannot bee inclosed in temples or houses made with mans hand, as in dwelling places able to receiue or conteyne his Maiestie, according as is evidently declared by the prophet Esaias, and by the doctrine of S. Steuen, and S. Paul in the

Esai. 66.

Acts 7.17.

Aa

Actes

3. Reg. 8.
2. Par. 2.
and 6.

1. Cor. 3.

1. Cor. 6.

Iohn 4.

Actes of the Apostles. And where King Solomon (who buildd vnto the Lord, the most glorious Temple that euer was made) saith, Who shall be able to build a meet or worthy house for him? if heauen, and the heauen aboute all heauens cannot containe him: how much lesse can that which I haue buildd? And further confelleth: What am I, that I should be able to build thee an house, O Lord? But yet for this purpose onely it is made, that thou mayest regard the prayer of thy seruant, and his humble supplication. Much lesse then be our Churches meet dwelling places to receiue the incomprehensible Maiestie of GOD. And indeed, the chief and speciall Temples of GOD, wherein hee hath greatest pleasure, and most delighteth to dwell and continue in are the bodies and minds of true Christians, and the chosen people of GOD, according to the doctrine of the holy Scripture, declared in the first Epistle to the Corinthians. Know yee not (saith Saint Paul) that ye be the Temple of GOD, and that the spirit of GOD dwelleth in you? If any man defile the temple of GOD, him wil GOD destroy. For the temple of GOD is holy, which ye are. And againe in the same Epistle: Know yee not that your body is the Temple of the holy Ghost dwelling in you, whom yee haue giuen you of GOD, and that yee be not your owne? For yee are dearely bought. Glorifie yee now therefore GOD in your body, and in your Spirit, which are GODS. And therefore as our Saviour Christ teacheth in the Gospel of Saint Iohn, they that worship GOD the father in spirit and trueth, in what place soeuer they doe it, worship him a right: for such worshippers doth GOD the father looke for. For GOD is a Spirit, and those that worship him, must worship him in spirit and trueth, saith our Saviour Christ. Yet all this notwithstanding, the materiall Church or Temple is a place appointed aswell by the blage and continuall examples expresse in the olde Testament, as in the New, for the people of GOD to resort together vnto, there to heare GODS holy word, to call vpon his holy Name, to giue him thanks for his innumerable and vnspokeable benefites bestowed vpon vs, and duely and truly to celebrate his holy Sacraments: (In the vnfained doing and accomplishing of the which, standeth that true and right worshipping of GOD afoze mentioned) and the same Church or Temple, is by the holy Scriptures both of the Olde Testament and New, called the House and Temple of the Lord, for the peculiar seruice there done to his Maiestie by his people, and for the effectuous presence of his heauenly Grace, wherewith hee by his sayd holy word endueth his people so there assembled. And to the said house or Temple of GOD, at all times, by common order appointed, are all people that be godly indeed, bound with all diligence to resort, vnlesse by sicknesse, or other most vrgent causes they bee letted therefro. And all the same so resorting thither, ought with all quietnesse and reuerence there to behaue themselves, in doing their bounden duetie and seruice to Almighty GOD, in the Congregation of his Saints. All which things are euident to bee proued by GODS holy word, as hereafter shall plainly appeare.

And

And first of all, I will declare by the Scriptures, that it is called (as it is in deede) the house of **GOD**, and Temple of the Lord. Her that sweareth by the Temple (saith our Saviour Christ) sweareth by it, and him that dwelleth therein, meaning **GOD** the father, which hee also expreth plainly in the Gospel of Saint Iohn, saying: Do not make the house of my father, the house of merchandize. And in the booke of the Psalmes, the Prophet David saith, I will enter into thine house, I will worship in thy holy Temple, in thy feare. And it is almost in infinite places of the Scripture, specially in the Prophets and booke of Psalmes, called the house of **GOD**, or house of the Lord. Sometime it is named the Tabernacle of the Lord, and sometime the Sanctuary, that is to say, the holy place or house of the Lord. And it is likewise called the house of prayer, as Solomon, who builded the Temple of the Lord at Jerusalem, doth oft call it the house of the Lord, in the which the Lords Name should be called vpon. And Etaias in the 56. Chapter, My house shall be called the house of prayer amongst all nations. Which text our Saviour Christ alleadgeth in the new Testament, as doth appeare in three of the Euangelists, and in the parable of the Pharisee and the Publicane which went to pray, in which parable our Saviour Christ saith, They went vp into the Temple to pray. And Anna the holy widow and prophetisse, serued the Lord in fasting and prayer in the Temple, night and day. And in the story of the Acts it is mentioned, how that Peter and Iohn went vp into the Temple at the houre of prayer. And S. Paul praying in the Temple at Jerusalem, was rapt in the Spirit, and did see Iesus speaking vnto him. And as in all conuenient places, prayer may be vsed of the godly privately: so it is most certaine, that the Church or Temple is the due and appointed place for common and publike prayer. Now that it is likewise the place of thanksgiuing vnto the Lord for his innumerable and unspeakable benefits bestowed vpon vs, appeareth notably in the latter end of the Gospel of S. Luke, and the beginning of the story of the Acts, where it is written that the Apostles & Disciples after the ascension of the Lord, continued with one accord dayly in the Temple, alwaies praising, and blessing **GOD**. And it is likewise declared in the first Epistle to the Corinthians, that the Church is the due place appointed for the vse of the Sacraments. It remaineth now to be declared, that the Church or Temple is the place where the liuely word of **GOD** (and not mans inuentions) ought to be read and taught, & that the people are bound thither with all diligence to resort: and this prooue likewise to be made by the Scriptures, as hereafter shall appeare.

In the story of the Acts of the Apostles, we read that Paul and Barnabas preached the word of **GOD** in the Temples of the Jewes at Salamine. And when they came to Antiochia, they entered on the Sabbath day into the Synagogue or Church, and sate downe, & after the Lesson or reading of the Law & the Prophets, the ruler of the temple sent vnto them, saying: Ye men & brethren, if any of you haue any exhortation to make vnto the people, say it. And so Paul standing vp, and making silence with his hand, said: Ye men that be Israelites, & ye that feare God, giue eare, &c. preaching

Acts 15.

to them a sermon out of the Scriptures as there at large appeareth. And in the same Storye of the Acts, the seuenteenth Chapter is testified, how Paul preached Christ out of the Scriptures at Thessalonica. And in the fifteenth Chapter, James the Apostle in that holy Counsell and Assembly of his fellow Apostles saith, Moses of old time hath in euery city certain that preach him in the Synagogues or Temples, where he is read euery Sabbath day. By these places ye may see the vse of reading the Scriptures of the old Testament among the Jewes in their Synagogues euery Sabbath day, and Sermons vsually made vpon the same. How much more then is it conuenient that the Scriptures of GOD, and specially the Gospel of our Saviour Christ should bee read and expounded to by that be Christians in our Churches, specially our Saviour Christ and his Apostles allowing this most goodly and necessary vse, and by their examples confirme the same.

Matth. 4.

Marke 1.

Luke 4.

Mat. 13. 20.

Mar. 6.

Luk. 13.

Luke 4.

It is written in the Stories of the Gospels in diuers places, that Jesus went round about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdome: In which places is his great diligence in continual preaching and teaching of the people most evidently set forth.

In Luke ye read, how Jesus according to his accustomed vse came into the Temple, and how the booke of Esaias the Prophet was deliuered him, how he read a text therein, and made a Sermon vpon the same.

Luke 19.

Iohn 8.

And in the xix. is expresse how hee taught daily in the Temple. And it is thus written in the viii. of Iohn: Jesus came againe early in the morning into the Temple, and all the people came vnto him, and he sat downe and taught them. And in the xviii. of Iohn, our Saviour testifieth before Pilate, that he spake openly vnto the world, and that hee alwayes taught in the Synagoge and in the Temple, whither all the Jewes resorted, and that secretly hee spake nothing. And in Saint Luke, Jesus taught in the Temple, and all the people came early in the morning vnto him, that they might heare him in the Temple.

Iohn 18.

Luke 21.

Here ye see aswell the diligence of our Saviour in teaching the word of GOD in the Temple daily, and specially on the Sabbath dayes, as also the readinesse of the people resorting altogether, and that earely in the morning, into the Temple to heare him.

The same example of diligence in preaching the word of GOD in the Temple, shall ye find in the Apostles, and the people resorting vnto them. Acts the iiii. where the Apostles, although they had beene whipped and scourged the day before, and by the high Priest commanded that they should preach no more in the Name of Jesus, yet the day following they entred earely in the morning into the Temple, and did not cease to teach and declare Jesus Christ. And in sundry other places of the storie of the Acts, ye shall finde like diligence both in the Apostles in teaching, and in the people in coming to the Temple to heare GODS word. And it is testified in the first of Luke, that when Zacharie the holy Priest, and father to Iohn Baptist, did sacrifice within the Temple, all the people stood without a long time praying, such was their zeale and feruencie at that time. And in the second of Luke appeareth what great Iourneyes men,

Acts 13. 15.

17.

Luke 1.

Luke 2.

women,

women, yea and children tooke, to come to the Temple on the feast day, there to serue the Lord, and specially the example of Ioseph, the blessed virgin Marie, mother to our Sauour Iesus Christ, and of our Sauour Christ himselfe, being yet but a child, whose examples are worthy for vs to follow. So that if wee would compare our negligence in resorting to the house of the Lord there to serue him, with the diligence of the Jewes in comming daily very early, sometime by great iourneys to their Temple, and when the multitude could not be receiued within the Temple, the fervent zeale that they had, declared in standing long without and praying: we may iustly in this comparison condemne our slouthfulnesse and negligence, yea plaine contempt, in comming to the Lords house, standing so neere vnto vs, so seldome, and scarcely at any time. So farre is it from a great many of vs to come early in the morning, or giue attendance without, who disdain to come into the Temple: and yet we abhorre the very name of the Jewes when wee heare it, as of a most wicked and vngodly people. But it is to bee feared, that in this point wee be farre worse then the Jewes, and that they shall rise at the day of Iudgement, to our condemnation, who in comparison to them, shew such slackenesse and contempt in resorting to the house of the Lord, there to serue him, according as we are of duety most bound. And besides this most horrible dread of GODS iust Iudgement in the great day, wee shall not in this life escape his heauy hand and vengeance for this contempt of the house of the Lord, and his due seruice in the same, according as the Lord himselfe threatneth in the first Chapter of the Prophet Aggeus, after this sort: *Agge. 1.* Because you haue left my House desert and without company (saith the Lord) and ye haue made hast euery man to his owne house, for this cause are the heauens stayed ouer you, that they should giue no dew, and the earth is forbidden that it shall bring forth her fruit, and I haue called drought vpon the earth, and vpon the mountaines, and vpon come, and vpon wine, and vpon oyle, and vpon all things that the earth bringeth forth, and vpon men, and vpon beasts, and vpon all things that mens hands labour for. Behold, if wee bee such worldlings that wee care not for the eternall Iudgements of GOD (which yet of all other are most dreadfull, and horrible) we shall not escape the punishment of GOD in this world by drought and famine, and the taking away of all worldly commodities, which we as worldlings seeme onely to regarde and care for. Whereas on the contrary part, if we would amend this fault, or negligence, slouthfulnesse and contempt of the house of the Lord, and his due Seruice there, and with diligence resort thither together, to serue the Lord with one accord and consent, in all holinesse and righteousness before him, wee haue promises of benefits both heauenly and worldly. Wherefoeuer two or thre bee gathered in my Name (sayth our Sauour Christ) there am I in the middelt of them. And what can be more blessed, then to haue our Sauour Christ among vs? Or what againe can bee more vnhappy or mischieuous then to driue our Sauour Christ from amongst vs, to leaue a place for his and our most ancient and mortall enemy the old Dragon and serpent Satan the diuel in the middelt of vs?

Matth. 18.

Luke 2.

In the second of Luke it is written, how that the mother of Christ and Joseph, when they had long sought Christ, whom they had lost, and could find him no where, that at the last they found him in the Temple, sitting in the midst of the Doctors. So if wee lacke Iesus Christ, that is to say, the Saviour of our soules and bodies, wee shall not find him in the Market-place, or in the Guild-hall, much lesse in the Ale-house or Tavern, amongst good fellowes (as they call them) so soone as wee shall find him in the Temple, the Lords house, amongst the Teachers & Preachers of his Word, where indeed hee is to be found. And as concerning worldly commodities, wee haue a sure promise of our Saviour Christ. Seeke ye first the kingdome of GOD, and the righteousness thereof, and all these things shall withall be giuen vnto you. And thus we haue in the first part of this Homily declared by GODS Word, that the Temple or Church is the house of the Lord, for that the Service of the Lord (as teaching and hearing of his holy Word, calling vpon his holy Name, giuing thanks to him for his great and innumerable benefits, and due ministring of his Sacraments) is there bled. And it is likewise declared by the Scriptures, how all godly and Christian men and women ought at times appointed, with diligence to resort vnto the house of the Lord, there to serue him, and to glorifie him, as he is most worthy, and wee most bound, to whom wee all glorie and honour world without end. Amen.

¶ The second part of the Homily of the
right vse of the Church.

IT was declared in the first part of this Homily, by GODS Word, that the Temple or Church is the house of the Lord, for that the Service of the Lord (as teaching and hearing of his holy Word, calling vpon his holy Name, giuing thanks to him, for his great and innumerable benefits, and due ministring of the Sacraments) is there bled. And it is likewise already declared by the Scriptures, how all godly and Christian men and women, ought at times appointed, with diligence to resort vnto the house of the Lord, there to serue him, and to glorifie him, as he is most worthy, and we most bounden.

Now it remaineth in this second part of the Homilie concerning the right vse of the Temple of GOD, to be likewise declared by GODS Word, with what quietnesse, silence, and reuerence, those that resort to the house of the Lord, ought there to vse and behaue themselves.

It may teach vs sufficiently how well it doeth become vs Christian men reuerently to vse the Church and holy house of our prayers, by considering in how great reuerence and veneration the Iewes in the olde law had their Temple, which appeareth by sundry places, whereof I will note vnto you certaine. In the xxvi. of Mathew, it is laid to our Saviour

our Christs charge before a Temporall Judge, as a matter worthy death, by the two false witnesses, that he had said, hee could destroy the Temple of G O D, and in three dayes build it againe, not doubting but if they might make men to beleue that hee had sayde any thing against the honour and interest of the Temple, he should seeme to all men most worthy of death. And in the xxi. of the Actes, when the Jewes found Paul in the Temple, they layd hands vpon him, crying, Vee men Israelites helpe, this is that man who teacheth all men euery where against the people and the law, and against this place: besides that, hee hath brought the Gentiles into the Temple, and hath prophaned this holy place. Behold how they tooke it for a like offence to speake against the Temple of G O D, as to speake against the Law of G O D, and how they iudged it conuenient, that none but godly persons and the true worshippers of G O D, should enter into the Temple of G O D. And the same fault is layd to Pauls charge by Tertullus an eloquent man, and by the Jewes in the xxiii. of the Actes, before a temporall Judge, as a matter worthy of death, that hee went about to pollute the Temple of G O D. And in the xxvii. of Matthew, when the chiefe Priests had receiued againe the pieces of siluer at Iudas hand, they said, It is not lawfull to put them into Corban (which was the treasure house of the Temple) because it is the price of blood. So that they could not abide that not onely any vncleane person, but also any other dead thing that was iudged vncleane, should once come into the Temple, or any place thereto belonging. And to this end is S. Pauls saying in the second Epistle to the Corinethians the vi. Chapter to bee applied: what fellowship is there betwixt righteousness, and unrighteousnesse? or what communion betweene light and darkenesse? or what concord betweene Christ, and Belial? or what part can the faithfull haue with the vnfaithfull? or what agreement can there be betweene the Temple of G O D and images? which sentence, although it be chiefly referred to the temple of the minde of the godly: yet seeing that the similitude and pitch of the argument is taken from the materiall Temple, it enforceth that no vngodlinesse, specially of images or idols, may be suffered in the Temple of G O D, which is the place of worshipping G O D: and therefore can no more bee suffered to stand there, then light can agree with darkenesse, or Christ with Belial: for that the true worshipping of G O D, and the worshipping of images, are most contrary. And the setting of them by in the place of worshipping, may giue great occasion to the worshipping of them. But to turne to the reuerence that the Jewes had to their Temple. You will say that they honoured it superstitiously, and a great deale too much, crying out, The Temple of the Lord, the Temple of the Lord, being notwithstanding most wicked in life, and be therefore most iustly reproboued of Ieremie the Prophet of the Lord. Truly it is that they were superstitiously given to the honouring of their Temple. But I would wee were not as farre too short from the due reuerence of the Lords house, as they ouerthot themselves therein. And if the Prophet iustly reprehended them, hearken also what the Lord requireth at our hands, that we may know whether we be blame-worthy or no.

Actes 21:

Actes 24:

Matt. 27.

2. Cor. 6:

Ierem. 7:

It is

Eccles. 4.

It is written in Ecclesiastes the fourth Chapter: When thou doest enter into the house of **GOD** (saith he) take heede to thy feete, draw neere that thou mayest heare: for obedience is much moze worth then the sacrifice of fooles, which know not what euill they doe. Speake nothing rashly there, neither let thine heart be swift to vtter words before **GOD**. For **GOD** is in heauen, and thou art vpon the earth, therefore let thy wordes be few. Note (welbeloued) what quietnesse in gesture and behauour, what silence in talke and wordes, is required in the house of **GOD**; for so he calleth it. See whether they take heede to their feete, as they be here warned, which neuer cease from vncomely walking and setting by and downe, and ouerthwart the Church, shewing an euident signification of notable contempt, both of **GOD**, and all good men there present: and what heede they take to their tongues, and speech, which doe not onely speake wordes swiftly and rashly before the Lord (which they be here forbidden) but also oftentimes speake filthily, couetously, and vngodly, talking of matters scarce honest or fitte for the Ale-house or Caruene, in the house of the Lord, little considering that they speake before **GOD**, who dwelleth in heauen, (as is here declared) when they be but vermin here creeping vpon the earth, in comparison to his eternall Maiestie, and lesse regarding that they must giue an account at the great day, of euery idle worde wheresoeuer it bee spoken, much moze of filthy, vncleane, or wicked wordes spoken in the Lords house, to the great dishonour of his Maiestie, and offence of all that heare them. And indeede concerning the people and multitude, the Temple is prepared for them to bee hearers, rather then speakers, considering that aswell the word of **GOD** is there read or taught, whereunto they are bound to giue diligent eare, with all reuerence and silence, as also that common prayer and thanksgiuing are rehearsed and sayd by the publique Minister in the name of the people and the whole multitude present, whereunto they giuing their ready audience, should assent and say, Amen, as S. Paul teacheth in the first Epistle to the Corinthians. And in another place, glorifying **GOD** with one spirit and mouth: which cannot bee when euery man and woman in seuerall pretence of deuotion prayeth priuately, one asking, another giuing thanks, another reading doctrine, and not regarding to heare the common prayer of the Minister. And peculiarly, what due reuerence is to bee vsed in the ministring of the Sacraments in the Temple, the same S. Paul teacheth to the Corinthians, rebuking such as did vnreuerently vse themselves in that behalfe. Haue ye not houses to eate and drinke in (sayth he?) Doe ye despise the Church or congregation of **GOD**? What shall I say to you? Shall I prayse you? In this I prayse you not. And **GOD** requireth not onely this outward reuerence of behauour and silence in his house, but all inward reuerence in cleansing of the thoughts of our hearts, threatning by his Prophet Osee in the ix. Chapter, that for the malice of the inuentions and deuises of the people, he will cast them out of his house: whereby is also signified the eternall casting of them out of his heavenly house and kingdome, which is most horrible. And therefore in the xix. of Leuiticus **GOD** saith, feare you

March. 12.

1. Cor. 14.

1. Cor. 11.

Osee. 9.

Leuit. 19.

you with reuerence my Sanctuary, for I am the Lord. And according to the same the Prophet Dauid sayth, I will enter into thine house, I will worship in thy holy Temple in thy seate: shewing what inward reuerence and humblenesse of minde the godly men ought to haue in the house of the Lord. And to alleadge somewhat concerning this matter out of the new Testament, in what honour G D would haue his house or Temple kept, and that by the example of our Saviour Christ, whose authoritie ought of good reason with all true Christians to bee of most weight and estimation. It is written of all the foure Euangelists, as a notable act, and worthy to be testified by many holy witness, how that our Saviour Jesus Christ, that mercifull and milde Lord, compassed for his meekenesse to a sheepe, suffering with silence his fleece to bee thorne from him, and to a Lambe led without resistance to the slaughter, which gaue his body to them that did smite him, answered not him that reuiled, nor turned away his face from them that did reproch him and spit vpon him, and according to his owne example, gaue precepts of mildnesse and sufferance to his disciples: Yet when hee seeth the Temple and holy house of his heavenly father misordered, polluted, and prophaned, beth great seuerity and sharpenesse: ouerturneth the tables of the exchangers, subuerteth the seates of them that sold doves, maketh a whip of cordes, and scourgeth out those wicked abusers and prophaners of the Temple of G D, saying, My house shalbe called the house of prayer, but yee haue made it a denne of theues. And in the second of Iohn, Doe not ye make the house of my father, the house of merchandize. For as it is the house of G D, when G Ds seruice is duely done in it: So when wee wickedly abuse it with wicked talke or couetous bargaining, wee make it a denne of theues, or a house of merchandize. Yea, and such reuerence would Christ should bee therein, that hee would not suffer any befall to bee carped through the Temple. And whereas our Saviour Christ (as is before mentioned out of S. Luke) could bee found no where (when he was sought) but only in the Temple amongst the doctors, and now againe hee exerciseth his authoritie and iurisdiction, not in castles and princely palaces amongst souldiers, but in the Temple: Ye may hereby vnderstand in what place his spirituall Kingdome (which he denieth to be of this world) is soonest to be found, and best to be known of all places in this world. And according to this example of our Saviour Christ in the primitive Church, which was most holy and godly, and in the which due discipline with seueritie was bled against the wicked, open offenders were not suffered once to enter into the house of the Lord, nor admitted to common prayer, and the ble of the holy Sacraments with other true Christians, but till they had done open penance before the whole Church. And this was practised not onely vpon meane persons, but also vpon the rich, noble, and mighty persons, yea, vpon Theodosius that puissant and mighty Emperour, whom for committing a grievous and wilfull murder, S. Ambrose Bishop of Millaine reprooued sharply, and did also excommunicate the sayd Emperour, and brought him to open penance. And they that were so insly exempted and banished (as

Psal. 5.

Matth. 21.
Mark. 11.
Luke 19:
Iohn 11.

Esa. 53.
Actes 8.
Esa. 50.
Matth. 5:

Iohn 1.

Mark. 11:

a The peoples fault was most grievous: the sentence executed other-wise and more cruell then it should.

b He was onely deborted from receiuing the Sacrament, vnill by Repentance he might be better prepared.

Chrysost.

it

1. Cor. 5.

it were) from the house of the Lord, were taken (as they be indeede) for men deuicid & separated from Chrisses Church, and in most dangerous estate, yea as S. Paul saith, euē giuen vnto Satan the deuill for a time, and their company was thinned & auoyded of all godly men and women, vntill such time as they by repentance & publike penance were reconciled. Such was the honour of the Lords house in mens hearts, and outwards reuerence also at that time, and so horrible a thing was it to bee shut out of the Church and house of the Lord in those dayes, when religion was most pure, and nothing so corrupt as it hath beene of late dayes. And yet wee willingly, either by absenting our selues from the house of the Lord, doe (as it were) excommunicate our selues from the Church and fellowship of the Saintes of G D W, or else comming thither, by vncomely and vnreuerent behaviour there, by hastie, rash, yea, vncleane and wicked thoughts and wordes before the Lord our G D W, horribly dishonour his holy house the Church of G D W, and his holy Name and Maiestie, to the great danger of our soules, yea and certaine damnation also, if we do not speedily and earnestly repent vs of this wickednesse.

Thus ye haue heard (dearely beloved) out of G D W word, with reuerence is due to the holy house of the Lord, how all godly persons ought with diligence at times appointed thither to repaire, how they ought to behaue themselves there, with reuerence and dread before the Lord, what plagues and punishments, as well temporall, as eternall, the Lord in his holy word threatneth, as well to such as neglect to come to his holy house, as also to such, who comming thither, doe vnreuerently by gesture or talke there behaue themselves. Wherefore if wee desire to haue seasonable weather, and thereby to enioy the good frutes of the earth, if wee will auoyd drought and barrennesse, thirst and hunger, which are plagues threatned vnto such as make haste to go to their owne houses, to alehouses and tauerne, and leaue the house of the Lord empty and desolate, if wee abhorre to bee scourged, not with whips made of cordes, out of the materiall Temple onely (as our Saviour Christ serued the defilers of the house of G D W in Hierusalem) but also to bee beaten and druen out of the eternall temple and house of the Lord (which is his heauenly kingdome) with the yron rodde of euill lasting damnation, and cast into bitter darkenesse, where is weeping and gnashing of teeth, if we feare, dread and abhorre this (I say) as we haue most iust cause to doe: then let vs amend this our negligence and contempt in comming to the house of the Lord, this our vnreuerent behaviour in the house of the Lord, and resorting thither diligently together, let vs there with reuerent hearing of the Lords holy word, calling on the Lords holy Name, giuing of hearty thanks vnto the Lord for his manifold and inestimable benefits daily and hourly bestowed vpon vs, celebrating also reuerently the Lords holy Sacraments, serve the Lord in his holy house, as becometh the seruants of the Lord, in holynesse and righteousness before him all the dayes of our life, and then we shall bee assured, after this life, to rest in his holy hill, and to dwell in his Tabernacle, there to praise and magnifie his holy Name in the congregation

Ephes. 3.

gregation of his Saints; in the holy house of his eternall kingdome of heauen, which hee hath purchased for vs, by the death and shedding of the precious blood of his Sonne our Sauour Iesus Christ, to whom with the father and the Holy Ghost; one immortall G O D, bee all honour, glory, praise, and thanksgiuing, world without end. Amen.



AN HOMILIE AGAINST

perill of Idolatrie, and superfluous decking
of Churches.

The first part.



What points the true ornaments of the Church or Temple of G O D do consist and stand, hath beene declared in the two last Homilies, entreating of the right vse of the Temple or house of G O D, and of the due reuerence that all true Christian people are bound to giue vnto the same. The summe whereof is, that the Church or house of G O D, is a place appointed by the holy Scriptures, where the lively word of G O D ought to bee read, taught, and heard, the Lords holy name called vpon by publike prayer,

heartly thanks giuen to his Maiestie for his infinite and unspeakable benefits bestowed vpon vs, his holy Sacraments duely and reuerently ministred, and that therefore all that be godly indeed, ought both with diligence at times appointed, to repayre together to the sayd Church, and there with all reuerence to vse and behaue themselves before the Lord. And that the sayd Church thus godly bled by the seruants of the Lord, in the Lords true seruice, for the effectuall presence of G O D S grace, wherewith he doeth by his holy word and promises, endue his people there present and assembled, to the attainment, as well of commodities worldly, necessary for vs, as also of all heauenly gifts, and life euermore, is called by the word of G O D (as it is indeed) the Temple of the Lord, and the house of G O D, and that therefore the due reuerence thereof, is stirred vp in the hearts of the godly, by the consideration of these true ornaments of the sayd house of G O D, and not by any outward ceremonies or costly and glorious decking of the sayd house or Temple of the Lord

Lord, contrary to the which most manifest doctrine of the Scriptures, and contrary to the blage of the Primitive Church, which was most pure and incorrupt, and contrary to the sentences and iudgements of the most ancient, learned and godly Doctours of the Church (as heereafter shall appeare) the corruption of these latter dayes, hath brought into the Church infinite multitudes of images, and the same, with other parts of the Temple also, haue decked with gold and siluer, painted with colours, set them with stone and pearle, clothed them with silkes and precious be-
 stures, fancying vntruely that to be the chiefe decking and adorning of the Temple or house of **G D D**, and that all people should bee the more moued to the due reuerence of the same, if all corners thereof were glorious, and glistering with gold and precious stones. whereas indeed they by the sayd images, and such glorious decking of the Temple, haue nothing at all profited such as were wise and of vnderstanding: but haue thereby greatly hurt the simple and vnwise, occasioning them thereby to commit most horrible idolatrie. And the couetous persons, by the same occasion, seeming to worship, and peraduenture worshipping indeed, not onely the images, but also the matter of them, gold and siluer, as that vice is of all others in the Scriptures peculiarly called idolatrie or worshipping of images. Against the which foule abuses and great enormities shall be alleadged vnto you: first, the authority of **G D D**s holy word, as well out of the old Testament, as of the new. And secondly, the testimonies of the holy and ancient learned fathers and Doctours, out of their owne workes and ancient histories Ecclesiasticall, both that you may at once know their iudgements, and withall vnderstand what manner of ornaments were in the Temples in the Primitive Church in those times, which were most pure and sincere. Thirdly, the reasons and arguments made for the defence of images or idols, and the outrageous decking of Temples and Churches, with gold, siluer, pearle, and precious stone, shall be confuted, and so this whole matter concluded. But let any should take occasion by the way, of doubting by wordes or names, it is thought good heere to note first of all, that although in common speech we vse to call the likenesse or similitudes of men or other things images, and not idols: yet the Scriptures vse the sayd two wordes (idols and images) indifferently for one thing alway. They be wordes of diuers tongues and sounds, but one in sense and signification in the Scriptures. The one is taken of the Greeke word *Eidola*, an Idol, and the other of the Latine word *Imago*, an Image, and so both vsed as English termes in the translating of Scriptures indifferently, according as the Septuaginta haue in their translation in Greeke *Eidola*, and S. Ierome in his translation of the same places in Latin hath *Simulachra*, in English, Images. And in the new Testament, that which S. Iohn calleth *Eidola*, S. Ierome likewise translatheth *Simulachrum*, as in all other like places of Scripture vsually be doeth so translate. And Tertullian, a most ancient Doctor, and well learned in both the tongues, Greeke and Latine, interpreting this place of S. Iohn, Beware of Idols, that is to say (sayth Tertullian) of the images themselves: the Latin wordes which he vseth, be Effigies and Imago, to say,

Ephes. 5.
Coloss. 3.

r. Iohn 5.

Lib. de cor-
na militis.

an Image. And therefore it skilleth not, whether in this processe wee vse the one terme or the other, or both together, seeing they both (though not in common English speech, yet in Scripture) signifie one thing. And though some to blinde mens eyes, haue heretofore craftily gone about to make them to be taken for words of diuers signification in matters of Religion, and haue therefore usually named the likenesse or similitude of a thing set vp amongst the Heathen in their Temples or other places to bee worshipped, an Idol. But the like similitude with vs, set vp in the Church, the place of worshipping, they call an Image, as though these two words (Idol and Image) in Scripture, did differ in proprietic and sense, which as is aforesaid differ onely in sound and language, and in meaning bee in deed all one, specially in the Scriptures and matters of Religion. And our Images also haue bene, and bee, and if they bee publickly suffered in Churches and Temples, euer will bee also worshipped, and so Idolatrie committed to them, as in the last part of this Homilie shall at large bee declared and prooued. Wherefore our Images in Temples and Churches, bee in deed none other but Idoles, as vnto the which Idolatrie hath bene, is, and euer will be committed.

And first of all, the Scriptures of the olde Testament, condemning and abhorring aswell all Idolatrie or worshipping of Images, as also the very Idoles or Images themselves, specially in Temples, are so many and plentiful, that it weere almost an infinite worke, and to bee contained in no small volume, to record all the places concerning the same. For when GOD had chosen to himselfe a peculiar and speciall people from amongst all other Nations that knew not GOD, but worshipped Idols and false gods, he gaue vnto them certaine ordinances and Lawes to bee kept and obserued of his said people. But concerning none other matter did hee giue either moe, or more earnest and expresse Lawes to his said people, then those that concerned the true worshipping of him, and the auoyding and fleeing of Idols and Images, and Idolatrie: for that, both the said Idolatrie is most repugnant to the right worshipping of him and his true glorie, aboue all other vices, and that hee knew the pronenesse and inclination of mans corrupt kinde and nature, to that most odious and abominable vice. Of the which ordinances and Lawes, so giuen by the Lord to his people concerning that matter, I will rehearse and alleadge some that bee most speciall for this purpose, that you by them may iudge of the rest.

In the fourth Chapter of the Booke named Deuteronic, is a notable place, and most worthy with all diligence to be marked, which beginneth thus: And now Israel heare the Commandements and Iudgements which I teach thee (saith the Lord) that thou doing them, mayst liue, and enter and possesse the land which the Lord GOD of your fathers will giue you. See shall put nothing to the word which I speake to you, neither shall ye take any thing from it. Keepe ye the Commandements of the Lord your GOD, which I command you. And by

Deur. 4.

Numb. 22.

B b

and

and by after hee repeateth the same sentence three or foure times before hee come to the matter that hee would speacially warne them of, as it were for a Preface, to make them to take the better heed vnto it. Take heed to thy selfe (saith he) and to thy soule, with all carefulnesse, lest thou forgettest the things which thine eyes haue seene, and that they goe not out of thine heart all the dayes of thy life, thou shalt teach them to thy children and nephewes, or posteritie. And shortly after, The Lord spake vnto you out of the middle of fire, but you heard the voyce or sound of his words, but you did see no forme or shape at all. And by and by followeth, Take heed therefore diligently vnto your soules, you saw no manner of Image in the day in the which the Lord spake vnto you in Horeb, out of the middest of the fire, lest peradventure you being deceiued, should make to your selues any grauen Image, or likenesse of man or woman, or the likenesse of any beast which is vpon the earth, or of the birds that flee vnder heauen, or of any creeping thing that is moued on the earth, or of the fishes that doe continue in the waters: least peradventure thou lifting by thine eyes to heauen, doe see the Sunne and the Moone, and the Starres of heauen, and so thou, being deceiued by error, shouldest honour, and worship them which the Lord thy God hath created to serue all Nations that be vnder heauen. And againe: Beware that thou forget not the couenant of the Lord thy God, which hee made with thee, and so make to thy selfe any carued Image of them which the Lord hath forbidden to be made: for the Lord thy God is a consuming fire, and a iealous God. If thou haue children and nephewes, and doe tarry in the land, and being deceiued doe make to your selues any similitude, doing euill before the Lord your God, and prouoke him to anger: I doe this day call vpon heauen and earth to witness, that ye shall quickly perish out of the land which you shall possess, you shall not dwell in it any long time, but the Lord will destroy you, and will scatter you amongst all Nations, and ye shall remaine but a very few amongst the Nations, whither the Lord will leade you away, and then shall you serue gods which are made with mans hands, of wood and stone, which see not, and heare not, neither eat nor smell, and so forth. This is a notable chapter, and entreateth almost altogether of this matter. But because it is too long to write out the whole, I haue noted you certayne principall points out of it. First, how earnestly and oft he calleth vpon them to marke and to take heed, and that vpon the perill of their soules, to the charge which he giueth them. Then how he forbiddeth by a solemne and long rehearfall of all things in heauen, in earth, and in the water, any Image or likenesse of any thing at all to be made. Thirdly, what penaltie and horrible destruction, he solemnelly, with inuocation of heauen and earth, for record, denounceth and threatneth to them, their children and posteritie, if they contrary to this Commandement, do make or worship any Images or similitude, which he so straighly hath forbidden. And when they, this notwithstanding, partly by inclination of mans corrupt nature most prone to Idolatry, and partly occasioned by the Gentiles and heathen people dwelling about them, who were Idolaters,

did fall to the making and worshipping of Images: **GOD** according to his word, brought vpon them all those plagues which hee threatened them with, as appeareth in the booke of the Kings and the Chronicles, in sundry places at large. And agreeable hereunto are many other notable places in the old Testament, Deuteronomie 27. Cursed be he that maketh a carued Image, or a cast or molten Image, which is abomination before the Lord, the worke of the artificers hand, and setteth it by in a secret corner, and all the people shall say, Amen.

Read the thirteene and fourteene Chapters of the booke of Wisedome, concerning Idoles or Images, how they be made, set vp, called vpon, and offered vnto, and how he praiseth the tree whereof the gibbet is made, as happy, in comparison to the tree that an Image or Idoll is made of, euen by these very words, Happy is the tree wherethrough righteousnesse commeth, (meaning the gibbet) but cursed is the Idoll that is made with hands, yea, both it, and hee that made it, and so forth. And by and by he sheweth how that the things which were the good creatures of **GOD** before (as Trees or Stones) when they be once altered and fashioned into Images to bee worshipped, become abomination, a temptation vnto the soules of men, and a snare for the feet of the vnwise. And why? the seeking out of Images, is the beginning of whoredome (sayth hee) and the hinging vp of them, is the destruction of life: for they were not from the beginning, neither shall they continue for euer. The wealthy idleness of men hath found them out vpon earth, therefore shall they come shortly to an end: and so forth to the end of the Chapter, containing these points, How Idoles or Images were first inuented, and offered vnto, how by an vngracious custome they were established, how tyrants compell men to worship them, how the ignorant and the common people are deceiued by the cunning of the workeman, and the beautie of the Image, to doe honour vnto it, and so to erre from the knowledge of **GOD**, and of other great and many mischiefes that come by Images. And for a conclusion hee saith, that the honouring of abominable Images, is the cause, the beginning, and end of all euill, and that the worshippers of them be either mad, or most wicked. See and view the whole Chapter with diligence, for it is worthy to be well considered, specially that is written of the decaying of the simple and vnwise common people by Idoles and Images, and repeated twise or thrise lest it should be forgotten. And in the Chapter following be these words: The painting of the picture and carued Image with diuers colours, entileth the ignorant so, that he honoureth and loueth the picture of a dead image that hath no soule. Neuerthelesse, they that loue such euill things, they that trust in them, they that make them, they that fauour them, and they that honour them, are all worthy of death, and so forth.

Sapi. 15.

In the booke of Psalmes, the Prophet curseth the Image honourers, in diuers places. Confounded be all they that worship carued Images, and that delight or glory in them. Like bee they vnto the Images that make them, and all they that put their trust in them.

Psal. 115.

Psal. 135.

¶ 2

And

Esay. 41.

Esay. 40.

Exod. 20.

Exod. 20.

Leuit. 26.

Deut. 5.

And in the Prophet Esai, sayth the Lord: Euen I am the Lord, and this is my Name, and my glory will I giue to none other, neither my honour to grauen Images. And by and by: Let them bee confounded with shame that trust in Idoles or Images, or say to them, you are our G O D S. And in the xl. Chapter after he hath set foorth the incomprehensible Maieitie of G O D, he asketh, To whom then will yee make G O D like? Or what similitude will yee set by vnto him? Shall the caruer make him a carued Image? and shall the Goldsmith couer him with gold, and cast him into a forme of siluer plates? And for the poore man, shall the Image maker frame an Image of timber, that hee may haue somewhat to set by also? And after this he cryeth out: O wretches, heard ye neuer of this? Hath it not bene preached vnto you since the beginning, and so foorth, how by the Creation of the world, and the greatnesse of the worke, they might vnderstand the Maieitie of G O D, the the Creatour and maker of all, to be greater then that it should be expressed, or set forth in any Image or bodily similitude? And besides this preaching, euen in the law of G O D written with his owne finger (as the Scripture speaketh) and that in the first Table, and the beginning thereof, is this doctrine aforesaid against Images (not briefly touched) but at large set foorth and preached, and that with denunciation of destruction to the contemners and breakers of this Law, and their posteritie after them. And lest it should yet not be marked or not remembered, the same is written and reported not in one, but in sundry places of the Word of G O D, that by oft reading and hearing of it, wee might once learne and remember it, as you also heare daily read in the Church, G O D speak these words, and said, I am the Lord thy G O D. Thou shalt haue none other G O D S but me. Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in Heauen aboue, nor in the Earth beneath, nor in the water vnder the Earth, Thou shalt not bowe downe to them, nor worship them: for I the Lord thy G O D am a zealous G O D, and visit the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercie vnto thousands in them that loue mee, and keepe my Commandements. All this notwithstanding, neither could the notablenesse of the place, being the very beginning of the very louing Lords Law, make vs to marke it, nor the plaine declaration by recounting of all kind of similitudes, could vs to vnderstand it, nor the oft repeating and reporting of it in diuers and sundry places, the oft reading and hearing of it, could cause vs to remember it, nor the dread of the horrible penaltie to our selues, our children, and posterity after vs, feare vs from transgressing of it, nor the greatnesse of the rewarde to vs and our children after vs, moue vs any thing to obedience, and the obseruing of this the Lords great Law: But as though it had bene written in some corner, and not at large expressed, but briefly and obscurely touched, as though no penaltie to the transgressours, nor reward to the obedient, had bene adioyned vnto it, like blind men without all knowledge and vnderstanding, like unreasonable beastes, without dread of punishment or respect of reward,

ward, haue diminished and dishonoured the high Maiestie of the liuing
G O D, by the basenesse and vilenesse of sundry and diuers images of
dead stockes, stones, and metals. And as the Maiestie of G O D, whom
we haue left, forsaken, and dishonoured, and therefore the greatnesse of
our sinne and offence against his Maiestie, cannot bee exprest: So is
the weakenesse, vilenesse, and foolishnesse, in deuice of the images (where-
by wee haue dishonoured him) exprest at large in the Scriptures,
namely the Psalmes, the booke of Wisedome, the Prophet Esaias, Ezehi-
el, and Baruch, specially in these places and Chapters of them: Psalme
Cv. and Cxxiii. Esai. xl. and xliii. Ezehiel the vi. Wisedome xiii. xiiii.
xv. Baruch. vi. The which places, as I exhort you often and diligently
to reade, so are they too long at this present to be rehearsed in an Homilie.
Notwithstanding, I will make you certaine brieue or short notes out of
them, what they say of these idoles or images. First, that they bee made
but of small pieces of wood, stone, or mettall, and therefore they cannot be
any similitudes of the great Maiestie of G O D, whose seate is heauen,
and the earth his footstool. Secondly, that they bee dead, haue eyes
and see not, hands and feelee not, feeete and cannot goe, &c. and therefore
they cannot be fit similitudes of the liuing G O D. Thirdly, that they
haue no power to doe good nor harme to others, though some of them
haue an axe, some a sword, some a speare in their hands, yet doe theeu-
es come into their Temples and robbe them, and they cannot once stirre to
defend themselves from the thieues: nay, if the Temple or Church bee
set afire, that their Priests can run away and saue themselves, but they
cannot once moue, but tary still like blockes as they are, and be burned,
and therefore they can bee no meete figures of the puissant and mighty
G O D, who alone is able both to saue his seruants, and to destroy his
enemies euerlastingly. They bee trimly deckt in Golde, Siluer, and
Stone, aswell the images of men, as of women, like wanton wenches
(sayth the Prophet Baruch) that loue paramours, and therefore can they
not teach vs, nor our wiues and daughters any sobernesse, modestie, and
chastitie. And therefore although it is now commonly sayd that they be
the lay mens bookes, yet wee see they teach no good lesson, neither of
G O D, nor godlinesse, but all error and wickednesse. Therefore G O D
by his word, as he forbiddeth any idoles or images to bee made or set vp:
so doeth hee commaund such as wee finde made and set vp to bee pulled
downe, broken, and destroyed.

And it is written in the booke of Numbers, the xliii. Chapter, that
there was no idole in Iacob, nor there was no image seene in Israel, and
that the Lord G O D was with the people. Where note, that the true
Israelites, that is, the people of G O D, haue no images among them,
but that G O D was with them, and that therefore their enemies can-
not hurt them, as appeareth in the processe of that Chapter. And as con-
cerning Images already set vp, thus saith the Lord in Deuteronomie:
Ouerturne their altars, and breake them to pieces, cut downe their
grooves, burne their images: for thou art an holy people vnto the Lord.
And the same is repeated more vehemently againe in the twelfth Chap-
ter of

Places of the
Scripture a-
gainst idoles
or images.

Baruch 6.

Num. 13.

Deut. 7.
and 12.

ter of the same booke. Here not, what the people of **G D D** ought to doe to images, where they finde them. But lest any priuate persons, vpon colour of destroying images, should make any stirre or disturbance in the common wealth, it must alwayes be remembred, that the redresse of such publique enormities pertaineth to the Magistrates, and such as be in authority onely, and not to priuate persons, and therefore the good Kings of Iuda, Aza, Ezechias, Iosaphat, and Iosias, are highly commended for the breaking downe and destroying of the altars, idoles, and images. And the Scriptures declare that they, specially in that point, did that which was right before the Lord. And contrariwise, Hieroboam, Achab, Ioa, and other Princes, which either set vp, or suffered such altars or images vnderstoyd, are by the word of **G D D** reported to haue done euill before the Lord. And if any, contrary to the commaundement of the Lord, will needes set vp such altars or images, or suffer them vnderstoyd amongst them, the Lord himselfe threatneth in the first Chapter of the booke of Numbers, and by his holy Prophets, Ezechiel, Micheas, and Abacuc, that he will come himselfe and pull them downe. And how hee will handle, punish, and destroy the people that so set vp, or suffer such altars, images, or idoles vnderstoyd, he denounceth by his Prophet Ezechiel on this manner: I my selfe (sayth the Lord) will bring a sword ouer you, to destroy your high places, I will cast downe your altars, and breake downe your images, your slaine men will I lay before your gods, and the dead carcases of the children of Israel will I cast before their idoles, your bones will I strow round about your altars and dwelling places, your Cities shall bee desolate, the hill Chappels layd waste, your altars destroyed and broken, your gods cast downe and taken away, your Temples layd euen with the ground, your owne workes cleane rooted out, your slayn men shall lye amongst you, that yee may learne to know how that I am the Lord, and so forth to the Chapters ende, worthy with diligence to be read: that they that be neare, shall perish with the sword, they that be farre off, with the pestilence, they that flee into holds or wilderness, with hunger: and if any be yet left, that they shalbe carryed away prisoners to seruitude and bondage. So that if either the multitude, or plainnesse of the places might make vs to vnderstand, or the earnest charge that **G D D** giueth in the sayd places mooue vs to regard, or the horrible plagues, punishments, and dreadfull destruction, threatned to such worshippers of images or idoles, setters vp, or maintainers of them, might ingender any feare in our hearts, wee would once leaue and forsake this wickednesse, being in the Lords sight so great an offence and abomination. Infinite places almost might bee brought out of the Scriptures of the olde Testament concerning this matter, but these few at this time shall serue for all.

You will say peraduenture these things pertaine to the Iewes, what haue wee to doe with them? Indeed they pertaine no lesse to vs Christians, then to them. For if we be the people of **G D D**, how can the word and Law of **G D D** not appertaine to vs? Saint Paul alleadging one text out of the old Testament, concludeth generally for other Scriptures of the old Testament as well as that, saying, Whatsoeuer is written be-

foze

1. King. 16.
2. Chro. 14.
15. 31.

Numb. 1.

Ezech. 6.

Rom. 15.

fore (meaning in the old Testament) is written for our instruction: which sentence is most specially true of such writings of the old Testament, as containe the immutable law and ordinances of **G O D**, in no age or time to be altered, nor of any persons of any nations or age to bee disobeyed, such as the aboue rehearsed places be. Notwithstanding, for your further satisfiing herein, according to my promise, I will out of the Scriptures of the new Testament or Gospel of our Saviour Christ, likewise make a confirmation of the said doctrine against Idoles or Images, and of our duetie concerning the same. First the Scriptures of the new Testament doe in sundry places make mention with reioycing, as for a most excellent benefit and gift of **G O D**, that they which receiued the faith of Christ, were turned from their dumbe and dead Images, vnto the true and liuing **G O D**, who is to be blessed for euer: namely in these places, the xiiii. and xvii. of the AAs of the Apostles, the eleuenth to the Romanes, the first Epistle to the Corinthians, the twelfth Chapter, to the Galathians, the fourth, and the first to the Thessalonians the first Chapter.

And in likewise the said Idoles, Images, and worshipping of them, are in the Scriptures of the new Testament by the spirit of **G O D** much abhorred and detested, and earnestly forbidden, as appeareth both in the forenamed places, and also many other besides, as in the seuen, and fifteenth of the Actes of the Apostles, the first to the Romanes, where is set forth the horrible plague of Idolaters, giuen ouer by **G O D** into a reprobate sense to worke all wickednes and abominations not to be spoken, as usually spirituall and carnall fornication goe together.

In the first Epistle to the Corinthians the fifth Chapter, we are forbidden once to keepe company, or to eate and drinke with such as bee called brethren or Christians that doe worship Images. In the fifth to the Galathians, the worshipping of Images is numbred amongst the workes of the flesh: and in the first to the Corinthians the tenth, it is called the seruice of devils, and that such as vse it, shall be destroyed. And in the first Chapter of the sayd Epistle, and the fifth to the Galathians, is denounced, that such Image worshippers shall neuer come into the inheritance of the Kingdome of heauen. And in sundry other places is threatned, that the wrath of **G O D** shall come vpon all such. And therefore Saint Iohn in his Epistle exhorteth vs as his deare children to beware of Images. And Saint Paul warneth vs to flee from the worshipping of them, if we be wise, that is to say, if wee care for health, and feare destruction, if we regard the Kingdome of **G O D** and life euermore, and dread the wrath of **G O D**, and euermore damnation. For it is not possible that wee should be worshippers of Images, and the true seruants of **G O D** also, as S. Paul teacheth, in the second to the Corinthians the first Chapter, affirming expressely that there can bee no more consent or agreement betweene the Temple of **G O D** (which all true Christians be) and Images, then betweene righteousness and unrighteousnesse, betweene light and darkenesse, betweene the faithfull and the unfaithfull, or betweene Christ and the deuill. which place enforceth both that wee should not worship Images, and that we should not haue Images in the Temple, for feare and

1. Iohn 5.

1. Cor. 10.

Act. 10.
Act. 14.

Matt. 4.
Luke 4.

and occasion of worshipping them, though they be of themselves things indifferent: for the Christian is the holy Temple and lively Image of **GOD**, as the place well declareth, to such as will reade and weigh it. And whereas all godly men did euer abhorre that any kneeling and worshipping or offering should bee bled to themselves when they were alive (for that it was the honour due to **GOD** only) as appeareth in the Acts of the Apostles by S. Peter forbidding it to Cornelius, and by S. Paul and Barnabas forbidding the same to the Citizens in Lystra: Yet wee like madde men fall downe before the dead idols or images of Peter and Paul, and give that honour to stockes and stones, which they thought abominable to be giuen to themselves being alive. And the good Angel of **GOD**, as appeareth in the booke of S. Iohns Revelation, refused to bee kneeled vnto, when that honour was offered him of Iohn: Beware (sayth the Angel) that thou doe it not, for I am thy fellow seruant. But the euill angel Satan, desireth nothing so much as to bee kneeled vnto, and thereby at once both to robbe **GOD** of his due honour, and to worke the damnation of such as make him so low curtesie, as in the story of the Gospel appeareth in sundry places. Yea, and hee offered our Saviour Christ all earthly goods, on the condition that he would kneele down & worship him. But our Saviour repelleth Satan by the Scriptures, saying, It is written, thou shalt worship thy Lord **GOD**, and him alone shalt thou serue. But we by not worshipping and seruing **GOD** alone (as the Scriptures teach vs) and by worshipping of images, contrary to the Scriptures, plucke Satan to vs, and are ready without reward to follow his desire: yea, rather then sayle, wee will offer him gifts and oblations to receiue our seruice. But let vs brethren, rather follow the counsell of the good Angel of **GOD**, then the suggestion of subtil Satan, that wicked angel and old Serpent: Who according to the pride whereby hee first fell, attempteth alway by such sacrifice to deprive **GOD** (whom he envieth) of his due honour: and (because his owne face is horrible and ugly) to conuey it to himselfe by the mediation of gilt stockes and stones, and withall to make vs the enemies of **GOD**, and his own suppliants and slaues, and in the end to procure vs for a reward, euermore destruction and damnation. Therefore aboue all things, if wee take our selues to be Christians indeed (as we be named) let vs credit the word, obey the law, and follow the doctrine and example of our Saviour and master Christ, repellling Satans suggestion to idolatrie, and worshipping of Images, according to the trueth alleadged and taught out of the Testament and Gospel of our sayd heavenly Doctour and Schoolemaster Iesus Christ, who is

GOD to be blessed for euer,
A M E N.

The second part of the Homilie against perill of Idolatry.



Ye haue heard (welbeloued) in the first part of this Homilie, the doctrine of the word of **G O D** against idols and images, against Idolatry, and worshipping of images, taken out of the Scriptures of the old Testament & the New, & confirmed by the examples aswell of the Apostles as of our Saviour Christ himselfe. Now although our Saviour Christ taketh not, or needeth not any testimony of men, and that which is once confirmed by the certainty of his eternall trueth, hath no more need of the confirmation of mans doctrine and writings, then the bright sunne at noontide hath neede of the light of a little candle to put away darkenesse, and to increase his light: yet for your further contentation, it shall in this second part bee declared (as in the beginning of the first part was promised) that this trueth and doctrine concerning the forbidding of images and worshipping of them, taken out of the holy Scriptures, aswell of the old Testament as the new, was beleued and taught of the old holy fathers, and most ancient learned Doctours, and receiued in the old Primitiue Church, which was most incorrupt and pure. And this declaration shall bee made out of the sayd holy Doctours owne writings, and out of the ancient histories Ecclesiasticall to the same belonging.

Tertullian, a most ancient Writer and Doctour of the Church, who liued about one hundred and threescore yeres after the death of our Saviour Christ, both in sundry other places of his workes, and specially in his booke written against the maner of crowning, and in another little treatise entituled, Of the souldiers crowne or garland, doth most sharply and vehemently write and inueygh against images or idols. And vpon S. Iohns words, the first Epistle and fifth Chapter, sayth thus, S. Iohn (sayth hee) deeply considering the matter, sayth: My little childzen, keepe your selues from images or idols. Hee sayth not now, keepe your selues from idolatry, as it were from the service and worshipping of them: but from the images or idols themselves, that is, from the very shape and likenesse of them. For it were an vnworthy thing, that the image of the liuing **G O D** should become the image of a dead idoll. Doe you not thinke those persons which place images and idols in Churches and Temples, yea shryne them euen ouer the Lords table, euen as it were of purpose to the worshipping and honoring of them, take good heed to either of S. Iohns counsell, or Tertullians? For so to place images and idols, is it to keepe themselves from them, or else to receiue and embrace them.

*Lib. contra
coronandi
morem.*

1. Iohn 5.

Origenes

Origenes in his booke against Celsus, sayth thus: Christian men and Jewes, when they heare these words of the Law (Thou shalt feare the Lord thy G O D, and shalt not make any image) doe not onely abhorre the Temples, Altars, and Images of the gods, but if need be, will rather die then they should defile themselves with any impiety. And shortly after he sayth: In the common wealth of the Jewes, the caruer of idols and image maker, was cast farre off and forbidden, lest they should haue any occasion to make images, which might plucke certain foolish persons from G O D, and turne the eyes of their soules to the contemplation of earthly things. And in another place of the same booke: It is not onely (sayth he) a mad and franticke part to worship images, but also once to dissemble or winke at it. And a man may know G O D and his onely son, and those which haue had such honour giuen them by G O D, that they be called gods: But it is not possible that any should by worshipping of images get any knowledge of G O D.

Athanasius in his booke against the Gentiles, hath these words: Let them tell, I pray you, how G O D may be knownen by an image. If it be by the matter of an image, then there needeth no shap or forme, seeing that G O D hath appeared in all materiall creatures which do testifie his glory. Now if they say he is knownen by the forme or fashion: Is he not better to be knownen by the liuing things themselves, whose fashions the images expresse? For of surety, the glory of G O D should bee more euidently knownen, if it were declared by reasonable and liuing creatures, rather then by dead and vnmoueable images. Therefore when yee doe graue or paint images, to the end to know G O D thereby, surely yee doe an vnworthy and vnfit thing. And in another place of the same booke he sayth, The inuention of images came of no good, but of euill, and whatsoever hath an euill beginning, can neuer in any thing bee iudged good, seeing it is altogether naught. Thus farre Athanasius, a very ancient, holy, and learned Bishop and Doctour, who iudgeth both the first beginning and the end, and altogether of images or idols, to be naught.

Lactantius likewise, an olde and learned writer, in his booke of the Origine of errour, hath these wordes, G O D is aboue man, and is not placed beneath, but is to bee sought in the highest region. Wherefore there is no doubt, but that no religion is in that place wherefoeuer any image is: for if religion stand in godly things, (and there is no godliness but in heavenly things) then be images without religion. These be Lactantius wordes; who was aboue xlii. hundred yeeres ago, and within three hundred yeeres after our Sauour Christ.

Cyrrillus, an old and holy doctour, vpon the Gospel of Saint Iohn hath these wordes, Many haue left the creatour, and haue worshipped the creature, neither haue they beene abashed to say vnto a stocke: Thou art my father, and vnto a stone, Thou begottest me. For many, yea, almost all (alasse for sorrow) are fallen vnto such folly, that they haue giuen the glory of deity or Godhead, to things without sense or feeling.

Epiphanius Bishop of Salamine in Ciprus, a very holy and learned man, who liued in Theodosius the Emperours time, about three hundred

byed and mirtle peeres after our Saviour Christs ascension, writeth this to Iohn Patriarch of Hierusalem: I entered (sayth Epiphanius) into a certaine Church to pray: I found there a linnen cloth hanging in the Church doore, paynted, and having in it the image of Christ, as it were, or of some other Saint, (for I remember not well whose image it was) therefore when I did see the image of a man hanging in the Church of Christ, contrary to the authoritie of the Scriptures, I did leave it, and gaue counsell to the keepers of the Church, that they should wind a poore man that was dead in the sayd cloth, and so bury him.

And afterwards the same Epiphanius sending another unpaynted cloth, for that paynted one which hee had torne, to the sayd Patriarch, writeth thus, I pray you will the Elders of that place to receiue this cloth which I haue sent by this bearer, and command them that from hencefoorth no such paynted clothes contrary to our religion, be hanged in the Church of Christ. For it becommeth your goodnesse rather to haue this care, that you take away such scrupulositie, which is bntitting for the Church of Christ, and offensive to the people committed to your charge. And this Epistle, as worthy to be read of many, did S. Ierome himselte translate into the Latine tongue. And that ye may know that S. Ierome had this holy and learned Bishop Epiphanius in most high estimation, and therefore did translate this Epistle, as a writing of authoritie: heare what a testimonie the said S. Ierome giueth him in another place, in his Treatise against the errours of Iohn Bishop of Hierusalem, where hee hath these wordes: Thou hast (sayth Saint Ierome) Pope Epiphanius, which doeth openly in his letters call thee an heretike. Surely thou art not to be preferred before him, neither for age nor learning, nor godlinesse of life, nor by the testimonie of the whole world. And shortly after in the same treatise saith S. Ierome: Bishop Epiphanius was euer of so great veneration and estimation, that Valens the Emperour, who was a great persecutour, did not once touch him. For heretikes, being princes, thought it their shame if they should persecute such a notable man. And in the tripartite Ecclesiasticall historie, the ninth booke and xlviij. Chapter, is testified, that Epiphanius being yet alive did worke miracles, and that after his death devils, being expelled at his graue or tombe, did roare. Thus you see what authoritie S. Ierome and that most ancient historie giue vnto the holy and learned Bishop Epiphanius, whose iudgement of images in Churches and Temples, then beginning by stealth to creepe in, is worthy to be noted.

First, hee iudged it contrary to Christian religion and the authoritie of the Scriptures, to haue any images in Christs Church. Secondly, hee reiected not onely carued, grauen, and moulten images, but also paynted images, out of Christs Church. Thirdly, that hee regarded not whether it were the image of Christ, or of any other Saint, but being an image, would not suffer it in the Church. Fourthly, that hee did not onely remove it out of the Church, but with a vehement zeale tare it in sunder, and exhorted that a coffe should be wrapped and buried in it, iudging it meete for nothing but to rotte in the earth, following herein the example of

*All notable
Bishops were
then called
Popes.*

*Lib. 9.
cap. 48.*

of the good king Ezechias, who brake the brasse Serpent to pieces, and burned it to ashes, for that idolatrie was committed to it. Last of all, that Epiphanius thinketh it the duetie of vigilant Bishops, to bee careful that no images be permitted in the Church, for that they be occasion of scruple and offence to the people committed to their charge. Note whereas neither S. Ierome, who did translate the same Epistle, nor the authours of that most ancient historie Ecclesiasticall tripartite (who doe most highly commend Epiphanius, as is aforesaid) nor any other godly or learned Bishoppe at that time, or shortly after, haue written any thing against Epiphanius iudgement concerning images: it is an euident prooffe, that in those daies, which were about foure hundred yeeres after our Saviour Christ, there were no images publickly bled and receiued in the Church of Christ, which was then much lesse corrupt, and more pure then now it is.

And whereas Images beganne at that time secretly and by stealth to creepe out of private mens houses into the Churches, and that first in paynted clothes and walles, such Bishops as were godly and vigilant, when they spied them, remooued them away, as vnlawfull and contrary to Christian religion, as did heere Epiphanius, to whose iudgement you haue not onely Saint Ierome the translatour of his Epistle, and the writer of the historie tripartite, but also all the learned and godly Clarke, yea and the whole Church of that age, and so backward to our Saviour Christes time, by the space of about foure hundred yeeres, consenting and agreeing. This is written the more largely of Epiphanius, for that our image mayntainers now a daies, seeing themselves so pressed with this most plaine and earnest act and writing of Epiphanius, a Bishop and Doctour of such antiquity, and authoritie, labour by all meanes (but in vaine against the trueth) either to proue that this Epistle was neither of Epiphanius writing, nor Saint Ieromes translation: either if it bee, say they, it is of no great force: for this Epiphanius, say they, was a Jew, and being conuerted to the Christian faith, and made a Bishop, retained the hatred which Jewes haue to images still in his minde, and so did and wrote against them as a Jew, rather then as a Christian. O Jewish impudencie and malice of such deuilers, it would be proued, and not sayd onely, that Epiphanius was a Jewe. Furthermore, concerning the reason they make, I would admitte it gladly, for if Epiphanius iudgement against Images is not to bee admitted, for that hee was borne of a Jewe an enemy to Images, which be **G O D S** enemies, conuerted to Christes religion, then likewise followeth it, that no sentence in the olde Doctours and fathers sounding for images, ought to be of any authority: for that in the primitive Church the most part of learned writers, as Tertullian, Cyprian, Ambrose, Austen, and infinite others more, were of Gentiles (which bee sauourers and worshippers of Images) conuerted to the Christian faith, and so let somewhat slippe out of their penne, sounding for Images, rather as Gentiles then Christians, as Eusebius in his Historie Ecclesiasticall, and Saint Ierome sayth plainly, that Images

Images came first from the Gentiles to be Christians. And much more doeth it follow, that the opinion of all the rabblement of the Popish Church, maintaining Images ought to be esteemed of small or no authority, for that it is no marvell that they which haue from their childehoode beene brought vp amongst Images and Idoles, and haue drinke in idolatry almost with their mothers milke, hold with Images and Idoles, and speake and write for them. But in deede it would not bee so much marked whether hee were of a Jewe or a Gentile converted unto Christes Religion, that writeth, as how agreeable or contrarie to G O D S word hee doeth write, and so to credite or discredit him. Now what G O D S worde sayth of Idoles and Images, and the worshipping of them, you heard at large in the first part of this Homilie.

Saint Ambrose in his treatise of the death of Theodosius the Emperour, saith, Helene found the Crosse and the title on it. Shee worshipped the King, and not the wood surely (for that is an heathenish error, and the vanitie of the wicked) but shee worshipped him that hanged on the Crosse, and whole name was written in the title, and so forth. See both the godly Emperesse fact, and Saint Ambrose iudgement at once: They thought it had beene an heathenish error and vanitie of the wicked, to haue worshipped the Crosse it selfe which was embrewed with our Saviour Christs owne precious blood. And wee fall downe before euery Crosse peece of timber, which is but an Image of that Crosse.

Saint Augustine, the best learned of all ancient doctours, in his liiii. Epistle to Maximus sayth, know thou that none of the dead, nor any thing that is made of G O D, is worshipped as G O D of the Catholique Christians, of whom there is a Church also in your Towne. Note that by Saint Augustine, such as worshipped the dead, or creatures, be not Catholique Christians.

The same Saint Augustine teacheth in the xii. booke of the Cite of God, the tenth Chapter, that neither Temples or Churches ought to be builded or made for Martyrs or Saints, but to G O D alone: and that there ought no Priests to be appointed for Martyr or Saint, but to G O D only. The same Saint Augustine in his booke of the manners of the Catholique Church, hath these wordes: I know that many bee worshippers of tombes and pictures, I know that there bee many that banquet most riotously ouer the graues of the dead, and giuing meat to dead carcases, doe burie themselves vpon the buried, and attribute their gluttonie and drunkenness to religion. See, hee esteemeth worshipping of Saints tombes, and pictures, as good religion as gluttonie and drunkenness, and no better at all. Saint Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images, and saith himselfe: images be of more force to crooken an vnhappy soule, then to teach and instruct it. And saith further: Euery childe, yea euery beast knoweth that it is not G O D that they see. Wherefore then doeth the

*Lib. d. cini.
dei cap. 47.
In P/al. 36.
& 113.*

holy Ghost so often monish vs of that which all men know: wherewith Saint Augustine himselte answereth thus. For (saith hee) when images are placed in Temples, and set in honourable sublimity and begin once to bee worshipped, soorthwith breedeth the most vile affection of error. This is Saint Augustines iudgement of Images in Churches; that by and by they breed error and idolatrie. It would be tedious to rehearse all other places, which might bee brought out of the ancient Doctours against Images and idolatrie. Wherefore wee shall holde our selues contented with these fewe at this present. Now as concerning histories Ecclesiasticall, touching this matter, that yee may know why and when, and by whom Images were first vsed priuately, and afterwarde not onely receiued into the Christians Churches and Temples, but in conclusion worshipped also, and how the same was gaine-said, redde, and forbidden, as well by godly Bishoppes and learned Doctours, as also by sundry Christian Princes: I will briefly collect into a compendious history, that which is at large and in sundry places written by diuerse ancient writers and historiographers concerning this matter.

As the Jewes, hauing most plaine and expresse commaundement of GOD, that they should neither make nor worshipping any Image (as it is at large before declared) did notwithstanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of Images, and worshipping of them, and so to the committing of most abominable idolatrie, for the which GOD by his holy Prophets doeth most sharply reprove and threaten them, and afterwarde did accomplish his sayd threatnings by extream punishment of them (as is also aboue specified:) Euen so some of the Christians in olde time, which were conuerted from worshipping of Idoles and false Gods, to the true liuing GOD, and to our Saviour Iesus Christ, did wth a certaine blinde zeale (as men long accustomed to Images) paynt & carue Images of our Saviour Christ, his Mother Marie, and of the Apostles, thinking that this was a point of gratitude and kindnesse towards those, by whom they had receiued the true knowledge of GOD, and the doctrine of the Gospell. But these pictures or Images came not yet into Churches, nor were not yet worshipped of a long time after. And lest you should thinke that I doe say this of mine owne head onely without authoritie, I alleadge for mee Eusebius Bishopp of Cesarea, and the most ancient Authour of the Ecclesiasticall history. who liued about the three hundred and thirtieth yeere of our Lord in Constantinus Magnus dayes, and his sonne Constantius Emperours, in the seventh booke of his history Ecclesiasticall, the xiiii Chapter, and Saint Ierome vpon the tenth Chapter of the Prophet Ieremie: who both expressly say, that the errors of Images (for so Saint Ierome calleth it) hath come in and passed to the Christians from the Gentiles, by an Heathenish custome. The cause and meanes Eusebius sheweth, saying, It is no maruell if they which being Gentiles before, and did beleue, seemed to offer this, as a gift to our Saviour, for the benefites which they had receiued of him, Yea and wee doe see now that Images of Peter and

and Paul, and of our Saviour himselfe be made, and tables to bee painted, which me thinke to haue bene obserued and kept indifferently by an Heathenish custome. For the Heathen are wont so to honour them whom they iudged honour worthe, for that some tokens of old men should bee kept. For the remembrance of posterity is a token of their honour that were before, and the loue of those that come after.

Thus farre I haue rehearsed Eusebius words. Where note ye, that both Saint Ierome and hee agreeth heerein, that these Images came in amongst Christian men by such as were Gentiles, and accustomed to idols, and being conuerted to the sayth of Christ, reteyned yet some remnants of Gentility not thoroughly purged: for Saint Ierome calleth it an errour manifestly. And the like example wee see in the Actes of the Apostles, of the Jewes, who when they were conuerted to Christ, would haue brought in their circumcision (whereunto they were so long accustomed) with them, into Christs Religion. With whom the Apostles (namely Saint Paul) had much adoe for the staying of that matter. But of Circumcision was lesse maruell, for that it came first in by Gods ordinance and commandement. A man may most iustly wonder of Images so directly against Gods holy word and strait commandement, how they should enter in. But Images were not yet worshipped in Eusebius time, nor publicly set vp in Churches and Temples, and they who priuately had them, did erre of a certaine zeale, and not by malice: but afterwards they crept out of priuate houses into Churches, and so bredde first superstition, and last of all Idolatrie amongst Christians, as heereafter shall appeare.

Acts 15.

In the time of Theodosius and Martian, Emperours, who reigned about the yeere of our Lord 460. and 1117. yeeres agoe, when the people of the citie of Nola once a yeere did celebrate the birth day of Saint Felix in the Temple, and vsed to banquet there sumptuously, Pontius Paulinus Bishop of Nola caused the walles of the Temple to be painted with stories taken out of the old Testament, that the people beholding and considering those pictures, might the better abstaine from too much surfetting and riot. And about the same time Aurelius Prudentius, a very learned and Christian Poet, declareth how he did see painted in a Church, the history of the passion of Saint Cassian, a Schoolemaster and Martyr, whom his owne schollers at the commandement of the tyrant, tormented with the pricking or stabbing in of their pointells or brasen pennes into his body, and so by a thousand wounds and moe (as sayth Prudentius) most cruelly slew him. And these were the first paintings in Churches that were notable of antiquity. And so by this example came in painting, and after ward Images of Timber and Stone, and other matter, into the Churches of Christians. Now and ye well consider this beginning, men are not so ready to worship a picture on a wall, or in a window, as an imbossed and gilt Image, set with pearle and stone. And a processe of a story, painted with the gestures and actions of many persons, and commonly the sum of the story written withall, hath another vse in it, then one dumbe

Idoll

Idoll

idoll or image standing by it selfe. But from learning by painted stories it came by little and little to idolatry. Which when godly men (as well Emperours and learned Bishops as others) perceived, they commanded that such pictures, images, or idolls, should be bled no more. And I will for a declaration thereof, begin with the decreet of the ancient Christian Emperours, Valens and Theodosius the second, who raigned about four hundred yeeres after our Saviour Christs ascension, who forbade that any Images should be made or painted priuately: for certaine it is, that there was none in Temples publickely in their time. These Emperours did write vnto the captaine of the armie attending on the Emperours, after this sort, Valens and Theodosius Emperours, vnto the captaine of the armie: Whereas we haue a diligent care to maintaine the religion of **G O D** aboue, in all things, wee will grant to no man to set forth graue, carue, or paint the image of our Saviour Christ in colours, stone, or any other matter, but in what place soeuer it shall be found, wee command that it be taken away, and that all such as shall attempt any thing contrary to our decrees or commandement heerein, shall bee most sharpely punished. This decree is written in the bookes named Libri Augustales, the Emperiall bookes, gathered by Tribonianus, Basilides, Theophilus, Dioscorus, and Satira, men of great authority and learning, at the commandement of the Emperour Iustinian, and is alleadged by Petrus Crinitus, a notable learned man, in the ix. booke and ix. Chapter of his worke, intituled, De honesta disciplina, that is to say, of honest learning. Heere you see what Christian Princes of most ancient times decreed against images, which then began to creepe in amongst the Christians. For it is certaine that by the space of three hundred yeeres and more, after the death of our Saviour Christ, and before these godly Emperours raigned, there were no images publickely in Churches or Temples. How would the idolaters glory, if they had so much antiquity and authority for them, as is heere against them?

Now shortly after these dayes, the Gothes, Vandales, Hunnes, and other barbarous and wicked nations, burst into Italy, and all partes of the West countries of Europe, with huge and mighty armies, spoiled all places, destroyed Cities, and burned Libraries, so that learning and true Religion went to wracke, and decayed incrediblie. And so the Bishops of those latter dayes, being of lesse learning, and in the midst of the warres, taking lesse heede also then did the Bishops afore, by ignorance of **G O D S** word, and negligence of Bishops, and specially barbarous Princes, not rightly instructed in true Religion bearing the rule, images came into the Church of Christ in the sayd West parts, when these barbarous people ruled, not now in painted clothes onely, but embossed in stone, timber, mettall, and other like matter, and were not only set vp, but began to be worshipped also. And therefore Srenus Bishop of Maffie, the head Towne of Gallia Narbonensis (now called the Province), a godly and learned man, who was about fixe hundred yeeres after our Saviour Christ, seeing the people by occasion of images fall to most

most abominable idolatrie, brake to pieces all the images of Christ and Saints which were in that City, and was therefore complained vpon to Gregorie, the first of that name, Bishop of Rome, who was the first learned Bishop that did allow the open hauing of Images in Churches, that can be known by any witting or history of antiquity. And vpon this Gregorie doe all image-worshippers at this day ground their defence. But as all things that be amisse, haue from a tolerable beginning growen worse and worse, till they at the last became vntolerable: so did this matter of images. First, men vsed privately stories painted in tables, clothes, and walles. Afterwards, grosse and embossed images privately in their priuie houses. Then afterwards, pictures first, and after them embossed images began to creepe into Churches, learned and godly men euer speaking against them. Then by vse it was openly maintayned that they might be in Churches, but yet forbidden that they should be worshipped. Of which opinion was Gregorie, as by the sayd Gregories Epistle to the forenamed Serenus Bishop of Maffie, plainly appeareth. Which Epistle is to be found in the booke of Epistles of Gregorie, or Register, in the tenth part of the fourth Epistle, where hee hath these wordes: That thou didst forbid images to be worshipped, we praye altogether, but that thou didst brake them, we blame. For it is one thing to worship the picture, and another thing by the picture of the story, to learne what is to be worshipped. For that which Scripture is to them that reade, the same doth picture performe vnto idiots or the vnlearned beholding, and so forth. And after a few wordes: therefore it should not haue bene broken, which was set vp, not to be worshipped in Churches, but only to instruct the mindes of the ignorant. And a little after, thus thou shouldest haue sayd, If you will haue images in the Church for that instruction wherefore they were made in old time, I doe permit that they may bee made, and that you may haue them, and shew them, that not the sight of the story, which is opened by the picture: but that worshipping which was inconueniently giuen to the pictures, did mislike you. And if any would make images, not to forbid them, but auoyd by all meanes to worship any image. By these sentences taken heere and there out of Gregories Epistle to Serenus (for it were too long to rehearse the whole) ye may vnderstand whereunto the matter was now come six hundred yeeres after Christ: that the hauing of Images or pictures in the Churches, were then maintayned in the West part of the world (for they were not so forward yet in the East Church) but the worshipping of them was vtterly forbidden. And you may withall note, that seeing there is no ground for worshipping of Images in Gregories witting, but a plaine condemnation thereof, that such as doe worship Images, doe vniustly alleadge Gregorie for them. And further, if Images in the Church doe not teach men according to Gregories minde, but rather blinde them: it followeth, that Images should not be in the Church by his sentence, who ouerly would they should be placed there, to the end that they might teach the ignorant. Wherefore, if it bee declared that Images haue bene and be worshipped, and also that they teach nothing but errors and lies (which shall by GODS grace heere.

after he done) I trust that then by Gregories owne determination, all images and image worshippers shall bee overthowen. But in the meane season, Gregories authority was so great in all the West Church, that by his incouragement men set by images in all places: but their iudgement was not so good to consider why hee would haue them set by, but they set all on heapes to manifest idolatrie by worshipping of them, which Bishop Serenus (not without iust cause) feared would come to passe. Now if Serenus his iudgement, thinking it meete that images, whereunto Idolatrie was comitted, should be destroyed, had taken place, idolatrie had bin overthowen: for to that which is not, no man committeth idolatrie. But of Gregories opinion, thinking that images might bee suffered in Churches, so it were taught that they should not bee worshipped: what ruine of religion, and what mischief ensued afterward to all Christendome, experience hath to our great hurt and sorrow proued. First, by the schisme rising betweene the East and the West Church about the said images. Next, by the deuision of the Empire into two partes by the same occasion of images, to the great weakening of all Christendome, where by last of all, hath followed the vtter ouerthrow of the Christian religion and noble Empire in Greece and all the East partes of the world, and the encrease of Mahometers false religion, and the cruell domination and tyranny of the Saracens and Turkes, who doe now hang ouer our neckes also & dwell in the West partes of the world, ready at all occasions to ouerrunne vs. And all this doe we owe vnto our idoles and images, and our idolatry in worshipping of them.

*Eutrop. li. de
rebus, Ro. 23*

*Platina in
vitis Con-
stantiani &
Grego. 2.*

But now giue you eare a little to the processe of the history, wherein I doe much follow the histories of Paulus Diaconus, and others toynd with Eutropius an olde writer. For though some of the authours were fauourers of images: yet do they most plainly and at large prosecute the histories of those times whom Baptiste Platina also in his historie of Popes, as in the liues of Constantine, and Gregorie the second, Bishoppes of Rome, and other places (where hee intreateth of this matter) doeth chiefly follow. After Gregories time, Constantine Bishoppe of Rome assembled a councill of Bishoppes in the West Church, and did condemne Philippicus then Emperour, and Iohn Bishoppe of Constantinople of the heresie of the Monothelites, not without a cause in deede, but very iustly. When hee had so done, by the consent of the learned about him, the said Constantine Bishoppe of Rome, caused the images of the ancient fathers, which had bene at those sixe councils which were allowed and receiued of all men, to bee painted in the entrie of Saint Peters Church at Rome. When the Greakes had knowledge hereof, they beganne to dispute and reason the matter of images with the Latines, and held this opinion, that images could haue no place in Christs Church, and the Latines held the contrary, and tooke part with the images. So the East and West Churches which agreed euill before, vpon this contentions about images fell to vtter enmity, which was neuer well reconciled yet. But in the meane season, Philippicus and Arthemius, or Anastasius, Emperours, commanded images and pictures to bee pulled downe, and rased out in euery place of

of their dominion. After them came Theodorus the third, hee commaunded the defaced images to bee painted againe in their places: but this Theodorus raigned but one yeere. Leo the third of that name succeeded him, who was a Syrian borne, a very wise, godly, mercifull, and valiant prince. This Leo by proclamation commaunded, that all images set up in Churches to bee worshipped, should bee plucked downe and defaced: and required specially the Bishop of Rome that hee should doe the same, and himselfe in the meane season caused all images that were in the Imperiall citie Constantinople, to be gathered on an heape in the midst of the citie, and there publickely burned them to ashes, and whited ouer, and raised out all pictures painted vpon the walles of the Temples, and punished sharply others maintainers of images. And when some did therefore report him to bee a tyrant, hee answered, that such of all others were most iustly punished, which neither worshipped G O D aright, nor regarded the Imperiall Safetie and authoritie, but maliciously rebelled against wholesome and profitable lawes. When Gregorius, the third of that name, Bishop of Rome, heard of the Emperours doings in Grece concerning the images, hee assembled a councell of Italian Bishoppes against him, and there made decrees for images, and that more reverence and honour should yet be giuen to them then was before: and stirred by the Italians against the Emperour, first at Rauenna, and moued them to rebellion. And as Vspurgensis and Anthonius Bishoppe of Florence testifie in their Chronicles, he caused Rome and all Italie, at the least to refuse their obedience and the payment of any more tribute to the Emperour: and so by treason and rebellion maintained their idolatry. Which example, other Bishops of Rome haue continually followed, and gone through withall most stoutly.

Treason and rebellion for the defence of images.

After this Leo, who raigned xxxiii. yeeres, succeeded his sonne Constantine the fifth, who after his fathers example, kept images out of the Temples, and being moued with the councell which Gregorie had assembled in Italie for images against his father: he also assembled a councell of all the learned men & Bishops of Asia and Grece, although some writers place this Councell in Leo Mauricus his fathers latter dayes. In this great assembly they sate in councell from the fourth of Idus of February, to the first of the Idus of August, and made concerning the vse of images this decree. It is not lawfull for them that beleue in G O D through Iesus Christ, to haue any images, neither of the creator, nor of any creatures, set up in Temples to bee worshipped: but rather & all things by the Law of G O D, and for the auoyding of offence, ought to bee taken out of the Churches. And this decree was executed in all places where any images were found in Asia or Grece. And the Emperour sent the determination of this councell holden at Constantinople, to Paul then Bishop of Rome, and commaunded him to call all images out of the Churches: which hee (trusting in the friendship of Pipine a mighty prince) refused to doe. And both hee and his succellour Stephanus the third (who assembled another councell in Italie for images) condemned the Emperour and the councell of Constantinople of heresie, and made a decree that the

A councell against images.

Or Eirene.

holy images (for so they called them) of Christ the blessed virgine, and other Saints, were in deede worthy honour and worshipping. When Constantine was dead, Leo the fourth his sonne reigned after him, who married a woman of the citie of Athens, named Theodora, who also was called Irene, by whom hee had a sonne, named Constantine the first, and dying whilst his sonne was yet young, left the regiment of the Empire and gouernance of his yong sonne to his wife Irene. These things were done in the Church about the yeere of our Lord 760. Note here I pray you in this proceſſe of the story, that in the Churches of Asia and Greece, there were no images publickly by the space of almost seuen hundred yeeres. And there is no doubt but the primitive Church next the Apostles time was most pure. Note also, that when the contention beganne about images, how of fire Christian Emperours, who were the chief Magistrates by Gods Law to be obeyed, only one, which was Theodosius, who reigned but one yeere, held with images. All the other Emperours, and all the learned men and Bishoppes of the East Church, and that in assembled councils condemned them, besides the two Emperours before mentioned, Valence and Theodosius the second, who were long before these times, who straightly forbade that any images should be made. And vniuersally after this time, all the Emperours of Greece (onely Theodosius excepted) destroyed continually all images. Now on the contrary part, note ye, that the Bishoppes of Rome, being no ordinary Magistrates appoynted of God, out of their diocesse, but usurpers of Princes authority contrary to Gods word, were the maintainers of images against Gods word, and stirrers vp of sedition and rebellion, and workers of continuall treason against their soueraigne Lords, contrary to Gods Law, and the ordinances of all humane lawes, being not onely enemies to God, but also rebels and traitours against their Princes. These be the first bringers in of images openly into Churches, These be the maintayners of them in the Churches, and these be the meanes whereby they haue maintayned them: to wit, conspiracie, treason, and rebellion against God and their Princes.

Now to proceede in the history, most worthy to be knownen. In the nouage of Constantine the first, the Emperesse Irene his mother, in whose handes the regiment of the Empire remained, was gouerned much by the aduise of Theodore Bishoppe, and Tharasius Patriarche of Constantinople, who practised and held with the Bishoppe of Rome in maintaining of images most earnestly. By whose counsell and intreatie, the Emperesse first most wickedly digged by the body of her father in law Constantine the first, and commanded it to be openly burned, and the ashes to be thrown into the sea. Which example (as the constant report goeth) had like to haue bene put in practise with Princes corpes in our dayes, had the authority of the holy father continued but a little longer. The cause why the Emperesse Irene thus bled her father in law, was, for that hee, when hee was aliue, had destroyed images, and had taken away the sumptuous ornaments of Churches, saying that Christ, whose Temples they were, allowed pouerty, and not pearles and pretious stones. Afterward

ward the sayd Irene at the perswasion of Adrian Bishoppe of Rome, and Paul the Patriarch of Constantinople and his succellour Tharalius, assembled a councell of the Bishoppes of Asia and Greece, at the Citie Nicea, where the Bishop of Romes legates, being presidentes of the countell, and ordering all things as they listed, the councell which were assembled before vnder the Emperour Constantine the fifth, and had decreed that all images should bee destroyed, was condemned as an hereticall councell and assemblie: And a decree was made, that images should bee put vp in all the Churches of Greece, and that honour and worshipp also should bee given vnto the said images. And so the Emperesse sparing no diligence in setting vp of images, nor cost in decking them in all Churches, made Constantinople within a short time altogether like Rome it selfe. And now you may see that come to passe which Bishoppe Serenus feared, and Gregorie the first forbade in vaine: to wit, that images should in no wise bee worshipped. For now not onely the simple and vnwise (vnto whom images, as the Scriptures teach, bee specially a snare) but the Bishoppes and learned men also, fall to idolatrie by occasion of images, yea and make decrees and lawes for the maintenance of the same. So hard is it, and in deede impossible any long time to haue images publicke in Churches and Temples without idolatrie, as by the space of little more then one hundred yeeres betwixt Gregory the first, forbidding most straightly the worshipping of images, and Gregory the third, Paul, and Leo the third, Bishoppes of Rome, with this councell commaunding and decreeing that images should bee worshipped, most evidently appeareth.

*A decree
that Images
should bee
worshipped.*

Now when Constantine the young Emperour came to the age of twentie yeeres, he was dayly in lesse and lesse estimation. For such as were about his mother, perswaded her, that it was G D S determination that she should reigne alone, and not her sonne with her. The ambitious woman beleeuing the same, depriued her sonne of all Imperiall dignitie, & compelled all the men of warre, with their Captaines, to sweare to her that they would not suffer her Sonne Constantine to reigne during her life. With which indignitie the young Prince being moued, recovered the regiment of the Empire vnto himselfe by force, and being brought by in true religion in his fathers time, seeing the superstition of his mother Irene, and the Idolatrie committed by images, cast downe, brake, and burned all the idoles and images that his mother had set vp. But within a few yeeres after, Irene the Emperesse, taken age ine into her sonnes fauour, after shee had perswaded him to put out Nicephorus his vnckles eyes, and to cut out the tongues of his foure other vnckles, and to forsake his wife, and by such meanes to bring him into hatred with all his subjects, now further to declare that shee was no changeling, but the same woman that had before digged vp and burned her father in lawes body, and that shee would be as naturall a Mother as shee had beene a kinde Daughter, seeing the images, which shee loued so well, and had with so great cost set vp dayly destroyed by her sonne the Emperour, by the helpe of certaine good companions depriued her Sonne of the Empire: And

first

first, like a kinde and louing mother, put out both his eyes, and layd him in prison, where after long and many torments, he at the last most cruelly slew him.

In this historie, toynd to Eutropius, it is written, that the Sunne was darkened by the space of xlii. dayes most strangely and dreadfully, and that all men sayd, that for the horriblenesse of that cruell and vnnaturall fact of Irene, and the putting out of the Emperours eyes, the Sunne had lost his light. But indeede, **G O D** would signifie by the darkenelle of the Sunne, into what darkenelle and blindnesse of ignorance and idolatrie, Christendome should fall by the occasion of Images. The bright Sunne of his eternall trueth, and light of his holy worde, by the mystes and blacke cloudes of mens traditions being blemished and darkened, as by sundry most terrible earthquakes that happened about the same time, **G O D** signified, that the quiet estate of true religion, should by such idolatry be most horribly tossed and turmoyled. And here may you see what a gracious and vertuous Lady this Irene was, how louing a neece to her husbands vncles, how kinde a mother in law to her sonnes wife, how louing a daughter to her father in law, how naturall a mother to her owne sonne, and what a stout and valiant Captaine the Bishops of Rome had of her, for the setting vp and maintenance of their idoles or images. Surely, they could not haue found a meeter patrone for the maintenance of such a matter, then this Irene, whose ambition and desire of rule was insatiable, whose treason continually studied and wrought, was most abominable, whose wicked and vnnaturall crueltie passed Medea and Progne, whose detestable paracides haue ministred matter to Poets, to write their horrible tragedies.

And yet certaine Historiographers, who doe put in writing all the her horrible wickednesses, for loue they had to images, which she maintained, doe prayse her as a godly Emperesse, and as sent from **G O D**. Such is the blindnesse of false superstition, if it once take possession in a mans minde, that it will both declare the vices of wicked princes, and also commend them. But not long after, the sayd Irene being suspected to the princes and Lords of Greece of treason, in alienating the Empire to Charles king of the Francons, and for practising a secret marriage betweene her selfe and the sayd king, and being convicted of the same, was by the sayd Lords deposed and depriued againe of the Empire, and caried into exile into the Iland Lesbos, where she ended her lewde life.

While these tragedies about images were thus working in Greece, the same question of the vse of images in Churches began to bee mooued in Spaine also. And at Eiberi, a notable citie, now called Granate, was a councell of Spanish Bishops and other learned men assembled, and there, after long deliberation and debating of the matter, it was concluded at length by the whole councell, after this sort, in the 36. article.

Wee thinke that pictures ought not to bee in Churches, lest that which is honoured or worshipped be painted on walles. And in the xlii. Canon of that councell it is thus written: Wee thought good to admonish the faithfull, that as much as in them lieth, they suffer no images to bee in their

*Another
councell
against ima-
ges.*

*Doctours of
the councell
against ima-
ges.*

their houses, but if they feare any violence of their seruants, at the
 lest let them keepe themselves cleane and pure from Images: If they
 doe not so, let them be accounted as none of the Church. Note here, I
 pray you, how a whole and great countrey in the West and South parts
 of Europe; neerer to Rome a greater deale then to Greece in situation of
 place, doe agree with the Greekes against Images, and doe not onely
 forbid them in Churches, but also in priuate houses, and doe excommu-
 cate them that doe the contrarie: And an other councill of the learned
 men of all Spaine also, called Concilium Toletanum Duodecimum, decreed
 and determined likewise against Images and Image worshippers. But
 when these decrees of the Spanishe councill at Eliberi came to the know-
 ledge of the Bishop of Rome and his adherents, they fearing lest all Ger-
 many also would decree against Images, and forsake them, thought to
 preuent the matter, and by the consent and helpe of the prince of Francons
 (whose power was then most great in the West parts of the world) assem-
 bled a councill of Germanes at Frankford, and there procured the Spa-
 nish councill against Images afoze mentioned, to bee condemned by the
 name of the Foelician heresie, (for that Foelix Bishoppe of Aquitania was
 chiefe in that councill) and obtained that the actes of the second Nicene
 councill, assembled by Irene (the holy Emperesse whom ye heard of before)
 and the sentence of the Bishop of Rome for images might be receiued. For
 much after this sort do the Papists report of the history of the councill of
 Frankford, Notwithstanding the booke of Carolus Magnus his owne wri-
 ting, as the title sheweth, which is now put in print, and commonly in
 mens hands, sheweth the iudgement of that Prince, & of the whole coun-
 cell of Frankford also, to be against Images, and against the second coun-
 cell of Nice assembled by Irene for Images, and calleth it an arrogant, foo-
 lish, and vngodly councill, and declareth the assembly of the councill of
 Frankford, to haue bene directly made and gathered against that Nicene
 councill, and the errours of the same. So that it must needs follow, that
 either there were in one Princes time two counceils assembled at Frank-
 ford, one contrary to the other, which by no history doth appeare, or els
 that after their custome, the Popes & Papistes haue most shamefully cor-
 rupted the councill, as their maner is to handle, not onely counceils, but
 also all histories and writings of the olde Doctors, falsifying and corrup-
 ting them for the maintenance of their wicked and vngodly purposes, as
 hath in times of late come to light, and doth in our dayes more and more
 continually appeare most evidently. Let the forged gift of Constantine, and
 the notable attempt to falsifie the first Nicene councill for the Popes Su-
 premacie, practised by Popes in Saint Augustines time bee a witnesse
 hereof: which practise in deed had then taken effect, had not the diligence
 and wisdom of S. Augustine and other learned and godly Bishops in
 Affrik, by their great labour and charges also, resisted and stopp'd the
 same. Now to come towards an end of this history, and to shew you the
 principall point that came to passe by the maintenance of images, to witte
 as from Constantinus Magnus time, vntill this day, all authority imperiall
 and

Yet another
 councill a-
 gainst ima-
 ges.

The forged
 gift of Con-
 stantine. &c.

Nicene coun-
 cell like to be
 falsified.

and princely dominion of the Empire of Rome, remayned continually in the right and possession of the Emperours, who had their continuance and seate Imperiall at Constantinople the Citie royall. Leo the third, then Bishop of Rome, seeing the Greeke Emperours so bent against his gods of golde and silver, timber and stone, and having the king of the Francons or Frenchmen, named Charles, whose power was exceeding great in the West Countreys, very applyable to his minde, for causes hereafter appearing, vnder the pretence that they of Constantinople were for that matter of images vnder the Popes ban and curse, and therefore unworthy to bee Emperours, or to beare rule, and for that the Emperours of Greece being farre off, were not ready at a hecke to defend the Pope against the Lumbardes his enemies, and other with whom he had variance: this Leo the third, I say, attempted a thing exceeding strange and unheard of before, and of incredible boldnesse and presumption: for he by his Papall authoritie doeth translate the government of the Empire, and the crowne and name Imperiall, from the Greekes, and giueth it vnto Charles the great, King of the Francons, without the consent of the forenamed Irene, Emperesse of Greece, who although sought to be ioyned in marriage with the said Charles. for the which cause the said Irene was by the Lords of Greece deposed and banished, as one that had betrayed the Empire, as ye before haue heard. And the said princes of Greece did, after the depriuation of the said Irene, by common consent, elect and create (as they alwayes had done) an Emperour, named Nicephorus, whom the Bishop of Rome and they of the West would not acknowledge for their Emperour: for they had already created them another: and so there became two Emperours. And the Empire which was before one, was diuided into two parts, vpon occasion of idols and images, and the worshipping of them: euen as the kingdome of the Israelites was in old time for the like cause of idolatrie diuided in King Roboam his time. And so the Bishop of Rome, having the fauour of Charles the great by this meanes assured to him, was wondrously enhanced in power and authority, and did in all the West Church (especially in Italy) what he list, where images were set vp, garnished, and worshipped of all sorts of men. But Images were not so fast set vp, and so much honoured in Italye and the West: but Nicephorus Emperour of Constantinople, and his successors Scauratus, the two Michaels, Leo, Theophilus, and other Emperours their successors in the Empire of Greece, continually pulled them downe, brake them, burned them, and destroyed them as fast. And when Theodorus Emperour, would at the Councell of Lions haue agreed with the Bishop of Rome, and haue set vp images: he was by the Nobles of the Empire of Greece depriued, and another chosen in his place, and so rose a ielousie, suspicion, grudge, hatred, and enmity betweene the Christians and Empires of the East countries and West: which could neuer be quenched nor pacified. So that when the Saracens first, and afterward the Turkes, inuaded the Christians, the one part of Christendome would not helpe the other. By reason whereof at the last, the noble

*These things
were done a-
bout the 803
yeere of our
Lord.*

*Or, Saurra-
tus,*

ble Empire of Greece, and the city imperiall Constantinople, was lost, and is come into the hands of the Infidels, who now haue ouerrunne almost all Christendome, and possessing past the middle of Hungary, which is part of the west Empire, doe hang ouer all our heads, to the vtter danger of all Christendome.

Thus wee see, what a sea of mischiefes the maintenance of Images hath brought with it; what an horrible Schisme betweene the East and the west Church, what an hatred betweene one Christian and another, Councils against Councils, Church against Church, Christians against Christians, Princes against Princes, rebellions, treasons, unnatural and most cruell murders, the daughter digging up & burning her father the Emperours body, the mother for loue of idols most abominably murdering her owne sonne being an Emperour, at the last, the tearing in sunder of Christendome and the Empire into two pieces, till the Infidels, Saracens, and Turkes, common enemies to both parts, haue most cruelly banquished, destroyed and subdued the one part, the whole Empire of Greece, Asia the lesse, Thracia, Macedonia, Epirus, and many other great and goodly countreies and Prouinces, and haue wonne a great piece of the other Empire, and put the whole in dreadfull feare and most horrible danger. For it is not without a iust and great cause to be grieved, lest as the Empire of Rome was euen for the like cause of Images and the worshipping of them torne in pieces and diuided, as was for Idolatrie the kingdome of Israel in old time diuided: so like punishment, as for the like offence fell vpon the Iewes, will also light vpon vs, that is, lest the cruell tyrant and enemy of our common wealth and Religion the Turke, by G O D S iust vengeance, in like wise partly murder, and partly leade away into captiuitie vs Christians, as did the Assyrian and Babylonian Kings murder and leade away the Israelites, and lest the Empire of Rome and Christian Religion be so vtterly brought vnder foot, as was then the kingdome of Israel and true Religion of G O D, whereunto the matter already (as I haue declared) hrewdly enclineth on our part, the greater part of Christendome within lesse then three hundred yeers space, being brought into captiuitie and most miserable thraldome vnder the Turke, and the noble Empire of Greece cleane everted. Whereas if the Christians, deuised by these Image matters, had holden together, no Infidels and miscreants could thus haue preuayled against Christendome. And all this mischiefe and misery, which we haue hitherto fallen into doe we owe to our mighty gods of gold and siluer, stocke and stone, in whose helpe and defence (where they can not helpe themselues) wee haue trusted so long, vntill our enemies the Infidels haue overcome and ouerrunne vs almost altogether. A iust reward for those that haue left the mighty liuing G O D, the Lord of hosts, and haue stooped and giuen the honour due to him, to deade blockes and stockes, who haue eyes and see not, feet and cannot goe, and so forth, and are cursed of G O D, and all they that make them, and that put their trust in them.

DD

Thus

Thus you vnderstand (welbeloued in our Saviour Christ) by the iudgement of the old learned and godly Doctours of the Church, and by ancient histories Ecclesiasticall agreeing to the verity of **G O D S** word, alleaged out of the old Testament and the new, that Images and Image worshipping were in the Primitive Church (which was most pure and incorruptly) abhorred and detested, as abominable and contrary to the Christian Religion. And that when Images began to creepe into the Church, they were not onely spoken and written against by godly and learned Bishops, Doctours, and Clarke, but also condemned by whole Councils of Bishops and learned men assembled together, yea, the said Images by many Christian Emperours and Bishops were defaced, broken, and destroyed, and that about seven hundred and eight hundred yeers agoe, and that therefore it is not of late dayes (as some would haue you in hand) that images and image worshipping haue bene spoken and written against. Finally, you haue heard what mischief and misery hath by the occasion of the said Images fallen vpon whole Christendome, besides the losse of infinite soules, which is most horrible of all. wherefore let vs beseech **G O D**, that we, being warned by his holy word, by blodding all Idolatry, and by the writing of old godly Doctours and Ecclesiasticall histories written, and prescribed by **G O D S** ordinance, our admonition and warning, may flee from all Idolatry, and to escape the horrible punishment and plagues, as well worldly, as euerylasting, threatened by the same, which **G O D** our heavenly Father graunt vs, by our onely Saviour and Mediator Iesus Christ take.

Amen

The third part of the Homilie against Images, and the
 worshipping of them; containing the confutation of the
 principall arguments which are used to bee made
 for the maintenance of Images. Which
 part may serue to instruct the Curates
 themselves of men of good
 understanding.

NOWE ye haue heard how plainly, how vehemently, and
 that in many places, the word of GOD speaketh against
 not onely idolatry and worshipping of images; but also
 against idols and images themselves: (I meane alwaies
 thus heerein, in that we be stirred and prouoked by them
 to worship them; and not as though they were simply for-
 bidden by the New Testament; without such occasion
 and danger.) And ye haue heard likewise out of histories Ecclesiasticall,
 the beginning, proceeding, and successe of idolatry by images, and the
 great contention in the Church of Christ about them: to the great trou-
 ble and decay of Christendome: and withall ye haue heard the sentences
 of old ancient fathers and godly learned Doctours and Bishops, against
 images and idolatry, taken out of their owne writings. It remaineth,
 that such reasons as be made for the maintenance of images, and exces-
 siue painting, gilding and decking, as well of them, as of the Temples or
 Churches, also be answered and confuted, partly by application of some
 places before alleadged, to their reasons, and partly, by otherwise an-
 swering the same. Which part hath the last place in this Treatise, for
 that it cannot be well vnderstood of the meane sort: nor the arguments
 of image maintainers, can without prolixitie too much tedious, bee an-
 swered without the knowledge of the Treatise going before. And al-
 though diuers things before mentioned, bee heere rehearsed againe: yet
 this repetition is not superfluous, but in a maner necessary, for that the
 simple sort cannot else vnderstand how the foresayd places are to be appli-
 ed to the arguments of such as doe maintaine images, wherewith other-
 wise they might be abused.

First, it is alleaged by them that maintaine images, that all lawes,
 prohibitions, and curses, noted by vs out of the holy Scripture, and sen-
 tences of the Doctours also by vs alleaged, against images and the wor-
 shipping of them, appertaine to the idols of the Gentiles or Pagans, as
 the Idoll of Iupiter, Mars, Mercury, &c. and not to our images of GOD,
 Christ, and his Saints. But it shall be declared both by GODS word,
 and the sentences of the ancient Doctours, and iudgement of the Primi-

Deut. 4.

Esaïas 40.

Actes 17.

Habac. 2.

Rom. 1.

true Church, that all images, as well ours, as the idoles of the Gentiles, be forbidden and unlawfull, namely in Churches and Temples. And first this is to be replied out of **G O D S** word, that the images of **G O D** the Father, the Sonne, and the holy Ghost, either literally, or the images of the Trinitie, which we had in every Church, be by the Scriptures expressly and directly forbidden, and condemned, as appeareth by these places: The Lord spake vnto you out of the middle of fire, you heard the voyce or sound of his wordes, but you did see no forme or shape at all, let peradventure you being deceived, should make to your selfe any graven image or likenesse: and so forth, as is at large rehearsed in the first part of this treatise against images. And therefore in the old Law, the middle of the propitiatorie, which presented **G O D S** seate, was empty, lest any should take occasion to make any similitude or likenesse of him. Esaïas, after he hath set forth the incomprehensible Maiestie of **G O D**, he asketh, to whom then will ye make **G O D** like: or what similitude will ye set by vnto him? Shall the caruer make him a carved image, and shall the goldsmith cover him with golde, or cast him into a forme of silver plates? And for the poore man, shall the image maker frame an image of timber, that hee may haue somewhat to set by also? And after this hee cryeth out: Wretches, heard ye neuer of this? hath it not beene preached to you since the beginning, how by the creation of the world, and the greatnesse of the worke, they might vnderstand the Maiestie of **G O D**, the maker and creatour of all, to bee greater then that which could bee exprest or set forth in any image or bodily similitude? Thus farre the Prophet Esaïas, who from the xliiii. Chapter, to the xlii. intreateth in a manner of no other thing. And S. Paul in the Acts of the Apostles evidently teacheth the same, that no similitude can be made vnto **G O D** in gold, silver, stone, or any other matter. By these and many other places of Scripture it is evident, that no image either ought or can be made to **G O D**. For how can **G O D**, a most pure Spirit, whom man neuer saw, be exprest by a grosse, bodily, and visible similitude? How can the infinite Maiestie and greatnesse of **G O D**, incomprehensible to mans minde, much more not able to be compassed with the sense, be exprest in a small and little image? How can a dead and dumbe image expresse the liuing **G O D**? What can an image, which when it is fallen, cannot rise by againe, which can neither helpe his friends, nor hurt his enemies, expresse of the most puissant and mighty **G O D**, who alone is able to reward his friends, and to destroy his enemies everlastingly? A man might iustly cry with the Prophet Habacuc, Shall such Images instruct or teach any thing right of **G O D**? or shall they become doctours? wherefore men that haue made an image of **G O D**, whereby to honour him, haue thereby dishonoured him most highly, diminished his Maiestie, blemished his glory, and falsified his trueth. And therefore S. Paul saith, that such as haue framed any similitude or Image of **G O D** like a mortall man, or any other likenesse, in timber, stone, or other matter, haue changed his trueth into a lie. For both they thought it to bee no longer that which it was, a stocke or a stone, and tooke it to be that which it was not,

not, as **G O D**, or an image of **G O D**. Wherefore an image of **G O D**, is not onely a lie, but a double lie also. But the deuill is a lier, and the father of lyes: wherefore the lying Images which bee made of **G O D**, to his great dishonour, and horrible danger of his people, came from the deuill.

Iohn 8.

Wherefore they be conuict of foolishnesse and wickednesse in making of images of **G O D**, or the Trinitie: for that no image of **G O D** ought or can bee made, as by the Scriptures and good reason evidently appeareth: yea, and once to desire an image of **G O D** commeth of infidelitie, thinking not **G O D** to bee present, except they might see some signe or image of him, as appeareth by the Hebrewes in the wilderness willing Aaron to make them gods whom they might see goe before them. Where they object, that seeing in Esaias and Daniel bee certaine descriptions of **G O D**, as sitting on a high seate, &c. Why may not a painter likewise set him forth in colours to be seene, as it were a Judge sitting in a throne, as well as he is described in writing by the Prophets, seeing that Scripture or writing, and picture, differ but a little? first, it is to be answered, that things forbidden by **G O D S** word, as painting of images of **G O D**, and things permitted of **G O D**, as such descriptions bled of the Prophets, be not all one: neither ought, nor can mans reason (although it be neuer so goodly) preuaile any thing against **G O D S** expresse worde, and plaine statute Law, as I may well terme it. Furthermore, the Scripture although it haue certaine descriptions of **G O D**, yet if youe reade on forth, it expoundeth it selfe, declaring that **G O D** is a pure spirit, infinite, who replenisheth heauen and earth, which the picture doeth not, nor expoundeth it selfe, but rather when it hath set **G O D** forth in a bodily similitude, leaueth a man there, and will easily bring one into the beuel of the Anthropomorphites, thinking **G O D** to haue hands and feet, and to sit as a man doeth: which they that doe (saith S. Augustine in his booke de fide & symbolo cap. 7.) fall into that sacriledge which the Apostle detesteth, in those, who haue changed the glory of the incorruptible **G O D**, into the similitude of a corruptible man. For it is wickednesse for a Christian to erect such an image to **G O D** in a Temple, and much moze wickednes to erect such a one in his heart by beleeuing of it. But to this they reply, that this reason notwithstanding, Images of Christ may be made, for that he tooke vpon him flesh, and became man. It were well that they would first graunt, that they haue hitherto done most wickedly in making and mayntayning of Images of **G O D**, and of the Trinitie in euery place, whereof they are by force of **G O D S** word and good reason conuicted: and then to descend to the triall for other images.

Now concerning their obiection, that an Image of Christ may bee made, the answer is easie. For in **G O D S** word and religion, it is not only required whether a thing may be done or no: but also, whether it be lawfull and agreeable to **G O D S** word to bee done, or no. For all wickednesse may be and is dayly done, which yet ought not to be done. And the words of the reasons aboue alleaged out of the Scriptures are, that Images neither ought, nor can be made vnto **G O D**. Wherefore to re-

Rom. i.

plie that Images of Christ may bee made, except withall it bee prooued, that it is lawfull for them to be made, is, rather then to hold ones peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no Image can be made of Christ, but a lying image (as the Scripture peculiarly calleth Images lies) for Christ is G O D and man, Seeing therefore that for the Godhead, which is the most excellent part, no Images can be made, it is falsly called the image of Christ. Wherefore images of Christ be not onely defects, but also lies. Which reason serueth also for the Images of Saints, whose soules, the most excellent partes of them, can by no Images be presented and expressed. Wherefore, they be no Images of Saints, whose soules reigne in ioy with G O D, but of the bodies of Saints, which as yet lie putrified in the graues. Furthermore, no true image can be made of Christs body, for it is vnknown now of what forme and countenance he was. And there bee in Greece and Rome, and in other places, diuers Images of Christ, and none of them like to other, and yet euery of them affirmeth, that theirs is the true and liuely image of Christ, which cannot possible be. Wherefore, as soone as an image of Christ is made, by and by is a lie made of him, which by G O D S word is forbidden. Which also is true of the images of any Saints of antiquity, for that it is vnknown of what forme and countenance they were. Wherefore seeing that Religion ought to be grounded vpon trueth, Images which cannot be without lies, ought not to be made, or put to any vse of Religion, or to be placed in Churches and Temples, places peculiarly appointed to true Religion and seruice of G O D. And thus much, that no true image of G O D, our Saviour Christ, or his Saints can be made: wherewithall is also confuted their allegation, that Images be the Lay mens bookes. For it is euident by that which is afore rehearsed, that they teach no things of G O D, of our Saviour Christ, and of his Saints, but lies and errours. Wherefore either they be no bookes, or if they be, they be false and lying bookes, the teachers of all error.

Lib. I. ca. 24

And now if it should be admitted and granted, that an image of Christ could truely bee made, yet it is vnlawfull that it should bee made, yea, that the Image of any Saint should bee made, specially to bee set vp in Temples, to the great and vnauoydable danger of Idolatry, as heereafter shall be prooued. And first concerning the Image of Christ, that though it might be had truely, yet it were vnlawfull to haue it in Churches publicly, is a notable place in Irenaeus, who reprooued the Heretikes called Gnostici, for that they carried about the Image of Christ, made truely after his owne proportion in Pilates time (as they sayd) and therefore more to be esteemed, then those lying Images of him which we now haue. The which Gnostici also bled to set garlands vpon the head of the sayd Image, to shew their affection to it. But to goe to G O D S word. Bee not, I pray you, the wordes of the Scripture plaine? Beware lest thou being deceiued, make to thy selfe (to say, to any vse of Religion) any grauen Image, or any similitude of any thing, &c. And cursed bee the man that maketh a grauen or molten Image, abomination before the Lord, &c. Be not

Leu. 26.
Deut. 5.
Sculptile.
Fusile.
Similitudo.

not

not our Images such? Be not our Images of Christ and his Saints, either carued or molten, or cast, or similitudes of men and women? It is happy that we haue not followed the Gentiles in making of Images of beasts, fishes, and vermines also. Notwithstanding, the Image of an Horse, as also the Image of the Asse that Christ rode on, haue in diuers places beene brought into the Church and Temple of GOD. And is not that which is written in the beginning of the Lords most holy Law, and dayly read vnto you, most euident also? Thou shalt not make any likeness of any thing in heauen aboue, in earth beneath, or in the water vnder the earth, &c. Could any more bee forbidden, and sayd, then this? either of the kindes of Images, which bee either carued, molten, or otherwise similitudes? or of things whereof images are forbidden to be made? Are not all things either in heauen, earth, or water vnder the earth? And be not our Images of Christ and his Saints, likenesses of things in heauen, earth, or in the water? If they continue in their former answer, that these prohibitions concerne the idols of the Gentiles, and not our Images: first that answer is already confuted, concerning the Images of GOD and the Trinity at large, & concerning the Images of Christ also, by Irenaeus. And that the Law of GOD is likewise to bee understood against all our Images, aswell of Christ, as his Saints, in Temples and Churches, appeareth further by the iudgement of the old Doctors, and the Primitive Church. Epiphanius renting a painted cloth, wherein was the picture of Christ, or of some Saint, affirming it to bee against our Religion, that any such image should be had in the Temple or Church (as is before at large declared) iudged that not onely idols of the Gentiles, but that all Images of Christ and his Saints also, were forbidden by GODS word and our Religion. Lactantius affirming it to bee certaine that no true Religion can be where any Image or picture is (as is before declared) iudged, that aswell all Images and pictures, as the idols of the Gentiles were forbidden, else would he not so generally haue spoken and pronounced of them. And Saint Augustine (as is before alleged) greatly alloweth M. Varro, affirming that Religion is most pure without Images: and sayth himselfe, Images be of more force to crooke an unhappy soule, then to teach and instruct it. And hee sayth further, Every childe, yea every beast knoweth that it is not GOD that they see. Wherefore then doeth the holy Ghost so often monish vs of that which all men know? Whereunto Saint Augustine answereth thus. For (sayth he) when Images are placed in Temples, and set in honourable sublimity, and begin once to be worshipped, forthwith breedeth the most vile affection of errour. This is Saint Augustines iudgement of Images in Churches, that by and by they breed errour and Idolatrie. The Christian Emperours, the learned Bishops, all the learned men of Asia, Greece, and Spaine, assembled in Councils at Constantinople and in Spaine, seven and eight hundred yeres agoe and more, condemning and destroying all Images, aswell of Christ, as of the Saints, let by by the Christians (as is before at large declared) testifie, that they understood GODS word so, that it forbad our Images, aswell as the idols of the Gentiles. And

Deut. 27.

Exod. 20.

Lib 4. cap. 3
de ciuit. Dei.
In Psal. 36.
and 113.

Sap. 14.

Origen. cont.
Celsum. li. 4.
& 8. Cyprianus
contra
Demetrium.

Acts 5.

And as it is written, Sap. 14. that images were not from the beginning, neither shall they continue to the end: so were they not in the beginning in the Primitive Church, & God grant they may in the end bee destroyed. For all Christians in the Primitive Church, as Origen against Celsus, Cyprian also and Arnobius doe testifie, were sore charged and complained on, that they had no Altars nor Images. Wherefore did they not pray you) conformance themselves to the Gentiles in making of Images, but for lacke of them sustayned their heauy displeasure, if they had taken it to bee lawfull by God's word to haue Images? It is euident therefore that they tooke all Images to bee vnlawfull in the Church or Temple of God, and therefore had none (though the Gentiles there fore were most highly displeased) following this rule. Wee must obey God rather then men. And Zephirus in his notes vpon the Apology of Tertullian, gathereth, that all his vehement perswasion should bee but cold, except we know this once for all, that Christian men in his time did most hate Images, with their ornaments. And Irenæus (as is aboue declared) reprooueth the Hereticks called Gnostici, for that they carried about the image of Christ. And therefore the Primitive Church, which is specially to be followed as most incorrupt and pure, had publickly in Churches neither idols of the Gentiles, nor any other Images, as things directly forbidden by God's worde. And thus it is declared by God's word, the sentences of the Doctours, and the iudgement of the Primitive Church, which was most pure and sincere, that all Images, as well ours, as the Idols of the Gentiles, bee by God's word forbidden, and therefore vnlawfull, specially in Temples and Churches.

Damas. lib.
4. de fidei
orth. cap 17.
Grego. in
Episto. ad
Serenum
Massil.

Now if they (as their custome is) flee to this answere, that God's word forbiddeth not absolutely all Images to bee made, but that they should not bee made to bee worshipped, and that therefore wee may haue Images, so wee worship them not, for that they bee things indifferent, which may bee abused, or well bled. which seemeth also to be the iudgement of Damascene and Gregorie the first, as is aboue declared. And this is one of their chiefe allegations for the maintenance of Images, which haue beene alleaged since Gregorie the first his time.

Well, then wee bee come to their second allegation, which in part we would not sticke to grant them. For wee are not so superstitious or scrupulous, that wee doe abhorre either flowers wrought in carpets, hangings, and other stalle, either Images of Princes printed or stamped in their coynes, which when Christ did see in a Romane Coyne, we read not that hee reprehended it, neither doe wee condemne the artes of painting and image making, as wicked of themselves. But we would admit and graunt them, that Images bled for no religion, or superstition rather, we meane Images of none worshipped, nor in danger to bee worshipped of any, may be suffered. But Images placed publickly in Temples, cannot possibly bee without danger of worshipping and idolatry, wherefore they are not publickly to bee had or suffered in Temples and Churches. The Jewes, to whom this Law was first giuen (and yet being

being a morall commandement, and not ceremoniall, as all Doctours interpret it, bindeth vs as well as them) the Jewes I say, who should haue the true sense and meaning of GODS Law so peculiarly giuen vnto them, neither had in the beginning any Images publickly in their Temple (as Origenes and Iosephus at large declareth) neither after the restitution of the Temple, would by any meanes consent to Herode, Pilate, or Petronius, that Images should bee placed onely in the Temple at Hierusalem; although no worshipping of Images was required at their hands: but rather offered themselves to the death, tht to assent that Images should once bee placed in the Temple of GOD, neither would they suffer any Image-maker among them. And Origen added this cause, lest their mindes should bee plucked from GOD, to the contemplation of earthly things. And they are much commended for this earnest zeale, in maintaining of GODS honour and true religion. And truely it is, that the Jewes and Turkes, who abhorre Images and Idoles as directly forbidden by GODS word, will neuer come to the truely of our religion, whilst the stumbling blockes of Images remaine amongst vs, and lie in their way. If they object yet the brazen serpent which Moses did set vp, or the Images of the Cherubims, or any other Images which the Jewes had in their Temple, the answer is easie. wee must in religion obey GODS generall Law, which bindeth all men; and not follow examples of particular dispensation, which bee no warrants for vs: els wee may by the same reason resume circumcision and sacrificing of beastes, and other rites permitted to the Jewes. Neither canne those Images of Cherubim, set in secret where no man might come nor behold, bee any example for our publique setting vp of Images in Churches and Temples. But to let the Jewes goe. where they say that Images, so they be not worshipped, as things indifferent may bee tolerable in Temples and Churches: wee inferre and say for the aduersarie, that all our Images of GOD, our Saviour Christ, and his Saints, publickly set vp in Temples and Churches, places peculiarly appointed to the true worshipping of GOD, bee not things indifferent, nor tolerable: but against GODS Lawe and Commandement, taking their owne interpretation and exposition of it. First, for that all Images, so set vp publickly, haue beene worshipped of the vniuersall and simple sort shortly after they haue beene publickly so set vp, and in conclusion, of the wise and learned also. Secondly, for that they are worshipped in sundry places now in our time also. And thirdly, for that it is impossible that Images of GOD, Christ, or his Saints can be suffered (especially in Temples and Churches) any while or space, without worshipping of them: and that idolatry, which is most abominable before GOD, cannot possibly bee escaped and auoyded, without the abolishing and destruction of Images and pictures in Temples and Churches, for that idolatry is to Images, specially in Temples and Churches, an inseparable accident (as they terme it) so that Images in Churches, and idolatry, go alwayes both together, and that therefore the one cannot bee auoyded, except the other (specially in all publicke places)

Origen.
cont. Celsum
lib. 4. Ioseph.
antiq. lib. 17.
cap. 8. lib.
18. cap. 5.
lib. 18.
cap. 15.

places) bee destroyed. Wherefore, to make Images, and publicly to set them vp in the Temples and Churches, places appointed peculiarly to the service of **G D**, is to make Images to the vse of religion; and not onely against this precept: Thou shalt make no manner of Images: but against this also, Thou shalt not bowe downe to them, nor worship them. For they being set vp, haue bene, bee, and euer will bee worshipped. And the full prooue of that which in the begining of the first part of this treatise was touched, is here to bee made and perfourmed: To wit, that our Images, and idoles of the Gentiles bee all one, aswell in the things themselves, as also in that our Images haue bene before, bee now, and euer will bee worshipped, in like forme and maner, as the idoles of the Gentiles were worshipped; so long as they be suffered in Churches and Temples. Whereupon it followeth, that our Images in Churches haue bene, be, and euer will be none other but abominable Idols, and bee therefore no things indifferent. And euery of these parts shall bee prooued in order, as hereafter followeth. And first, that our Images and the idoles of the Gentiles bee all one concerning themselves, is most euident, the matter of them being gold, silver, or other metall, stone, wood, clay, or plaster, as were the idoles of the Gentiles; and in being either moulden or cast, either carued, grauen, hewen, or otherwise formed and fashioned after the similitude and likenesse of man or woman, be dead and dumbe works of mans handes, hauing mouths and speake not, eyes and see not, handes and feelee not, feete and goe not, and aswell in forme as matter, bee altogether like the idoles of the Gentiles. Insomuch that all the titles which bee giuen to the idoles in the Scriptures, may bee verified of our Images. Wherefore, no doubt but the like curses which are mentioned in the Scriptures, will light vpon the makers and worshippers of them both. Secondly, that they haue bene and bee worshipped in our time, in like forme and manner as were the idoles of the Gentiles, is now to bee prooued. And for that idolatrie standeth chiefly in the minde, it shall in this part first bee prooued, that our Image maintainers haue had, and haue the same opinions and iudgement of Saints, whose Images they haue made and worshipped, as the Gentiles idolaters had of their Gods. And after wards shall be declared, that our Image-maintainers and worshippers, haue vsed, and vs the same outward rites and maner of honouring and worshipping their Images, as the Gentiles did vse before their idoles, and that therefore they commit idolatrie, aswell inwardly and outwardly, as did the wicked Gentiles idolaters.

And concerning the first part of the idolatrous opinions of our Image maintainers, What I pray you bee such Saints with vs, to whom wee attribute the defence of certaine countreys, spoiling **G D** of his due honour herein, but *Dii tutelares* of the Gentiles idolaters? Such as were Belus to the Babilonians and Assyrians, Osiris and Isis to the Egyptians, Vulcane to the Lemnians, and to such other. What bee such Saints to whom the sauegard of certaine cities are appointed, but *Dii Praesides* with the Gentiles idolaters? Such as were at Delphos Apollo, at Athens

*Simulacra
gentium.
Argentum
& aurum.
Fusile, Si-
militudo,
Sculptile.
Simila-
chrom opera
manuum
hominum.*

*Dii tute-
lares.*

Dii praesides

gens Minerva, at Carthage Iuno, at Rome Quirinus. &c. What be such
 Saints, to whom, contrary to the ble of the Primitive Church, Tem-
 ples and Churches be builded, and Altars erected, but *Dij Patroni*, of *Dij patroni*.
 the Gentiles idolaters: Such as were in the Capitoll Jupiter, in Pa-
 pias Temple Venus, in Ephesus Temple Diana, and such like. Alas,
 wee seeme in thus thinking and doing to haue learned our religion not
 out of *G O D S* word, but out of the Pagan poets, who say, Exces-
 sere omnes adytis, arisque relictis, *Dij quibus imperiū hoc steterat*. &c. That is
 to say, All the gods by whose defence this Empire stood, are gone out of
 the Temples and haue forsaken their Altars. And where one Saint hath
 Images in diuers places, the same saint hath diuers names thereof,
 most like to the Gentiles. When you heare of our Lady of Wallingham,
 our Lady of Ipswich, our Lady of Will don, and such other: what is
 it but an imitation of the Gentiles idolaters? Diana Agrotora, Diana Co-
 riphæa, Diana Ephesia &c. Venus Cypria, Venus Paphia, Venus Gnidia.
 whereby is evidently meant, that the Saint for the Image sake, should
 in those places, yea, in the Images themselves, haue a dwelling, which
 is the ground of their idolatrie. For where no Images bee, they haue
 no such meanes. Terentius Varro sheweth, that there were three hundred
 Iupiters in his time, there were no fewer Venuses and Dianæ, wee had no
 fewer Christophers, Ladies, and Marie Magdalenes, and other Saints.
 Demosthenes, and Hesiodus shew, that in their time there were thertie thou-
 sand gods. I thinke wee had no fewer Saints, to whom wee gaue the
 honour due to *G O D*. And they haue not onely spoiled the true living
G O D of his due honour, in Temples, Cities, Countreys, and lands,
 by such deuises and inuentions as the Gentiles idolaters haue done be-
 fore them: but the Sea and waters haue as well speciall Saints with
 them, as they had gods with the Gentiles, Neptune, Triton, Nereus, Castor,
 & Pollux, Venus, and such other. In whose places bee come Saint Christo-
 pher, Saint Clement, and diuers other, and specially our Lady, to whom
 shipmen sing *Aue maris stella*. Neither hath the fire escaped the idolatrous
 inuentions. For in stead of Vulcan and Vesta, the Gentiles gods of the
 fire, our men haue placed Saint Agatha, and make letters on her day for
 to quench fire with, Every Artificer and profession hath his special Saint,
 as a peculiar god. As for example, Schollers haue Saint Nicholas and
 Saint Gregory, Painters Saint Luke, neither lacke souldiers their
 Mars, nor louers their Venus, amongst Christians. All diseases haue their
 speciall Saints, as gods the curers of them. The pockes Saint Roche,
 the falling euil Saint Cornelis, the tooth ache Saint Appolin, &c. Nei-
 ther doe beastes and cattell lacke their gods with vs, for Saint Loy is the
 hockleach, and Saint Anthony the swineherd. &c. Where is *G O D S*
 providence and due honour to the meane season? who sayth, The hea-
 uens be mine, and the earth is mine, the whole world and all that in it
 is, I doe giue victorie, and I put to flight, of mee bee all counsells and
 helpe, &c. Except I keepe the citie, in vaine doeth he watch that keepeeth
 it, thou Lord shalt saue both men and beastes. But we haue left him nei-
 ther heauen, nor earth, nor water, nor countrey, nor citie, peace nor warre
 to

to rule and gouerne, neither men, nor beastes, nor their diseases to cure, that a godly man might iustly for zealous indignation cry out, O heauen, O earth, and seas, what madnesse and wickednesse against GOD are men fallen into? what dishonour doe the creatures to their Creator and maker? And if we remember GOD sometime; yet become wee doubt of his abilitie or will to helpe; wee ioyne to him another helper, as hee were a noyme adiective, vsing these sayings: such as learn, GOD and Saint Nicholas be my speede: such as neede, GOD helpe and Saint Iohn: to the hofse, GOD and Saint Loy saue thee. Thus are wee become like hofses and Mules, which haue no vnderstanding for, is there not one GOD onely, who by his power and wisdom made all things, and by his prouidence gouerneth the same? and by his goodnesse maintaineth and saureth them? Bee not all things of him, by him, and through him? Why dost thou turne from the Creatour to the creatures? This is the manner of the Gentiles idolaters: but thou art a Christian, and therefore by Christ alone hast access to GOD the father, and helpe of him onely. These things are not written to any reproch of the Saints themselues, who were the true seruants of GOD, and did giue all honour to him, taking none vnto themselues, and blessed soules with GOD: but against our foolishnesse and wickednesse, making of the true seruants of GOD, false gods, by attributting to them the power and honour which is GODS, and due to him onely. And for that wee haue such opinions of the power and ready helpe of Saints, all our Legends, Hymnes, Sequences, and Masses, did common Stories, Laudes, and prayles of them, and prayers to them: yea, and Sermons also altogether of them, and to their prayles, GODS was being cleane laid aside. And this wee doe altogether agreeable to the Saints: as did the Gentiles idolaters to their false gods. For these opinions which men haue had of mortall persons, were they neuer so holy, or old most godly & learned Christians haue written against the fained gods of the Gentiles and Christian Princes haue destroyed their images, and if they were now liuing, would doubtlesse likewise both write against our false opinions of Saints, and also destroy their images. For it is evident, that our Image-maintainers, haue the same opinion of Saints, which the Gentiles had of their false gods, and thereby are moued to make them images as the Gentiles did. If answer be made, that they make Saints but intercessours to GOD, and meanes for such things as they would obtaine of GOD: that is euen after the Gentiles idolatrous blage, to make them of Saints, Gods, called *Dij Medioximi*, to be meane intercessours and helpers to GOD, as though he did not heare, or should bee weary if hee did all alone. So did the Gentiles teach, that there was one chiefe power working by other, as meanes, and so they made all gods subiect to fate or destinie: as Lucian in his dialogues saith that Neptune made suite to Mercurie, that hee might speake with Iupiter. And therefore in this also, it is most euident that our Image-maintainers be all one in opinion with the Gentiles idolaters.

Now remaineth the third part, that their rites and ceremonies in honouring

*Medioximi
Dij.*

nourishing and worshipping of the Images or Saints bee all one with the rites which the Gentiles idolaters vsed in honouring their idoles. First, what meaneth it, that Christians, after the example of the Gentiles idolaters, goe on pilgrimage to visite Images, where they haue the like at home, but that they haue a more opinion of holinesse and vertue in some Images, then other some, like as the Gentiles idolaters had? which is the readiest way to bring them to idolatry by worshipping of them, and directly against **G O D S** word, who saith, Seeke mee, and yee shall liue, and doe not seeke Bethel, enter not into Gilgal, neither goe to Berseba. And against such as had any superstition in holinesse of the place, as though they should bee heard for the places sake, saying, Our fathers worshipped in this mountaine, and yee say, that at Hierusalem is the place where men should worshippe, our Sauour Christ pronounceth, Beleeue mee, the houre commeth when you shall worship the father neither in this mountaine, nor at Hierusalem, but true worshippers shall worshippe the father in spirit and trueth. But it is too well known, that by such pilgrimage going, Lady Venus and her sonne Cupide, were rather worshipped wantonly in the fleshe, then God the father and our Sauour Christ his Sonne truely worshipped in the spirit.

Amos. 5.

Iohn 4.

And it was very agreeable (as Saint Paul teacheth) that they which fell to Idolatry, which is spirituall fornication, should also fall into carnall fornication, and all uncleannesse, by the iust iudgements of **G O D**, deliuering them ouer to abominable concupiscences.

Rom. 1.

What meaneth it that Christian men, after the vse of the Gentiles Idolaters, cap and kneele before Images? which if they had any sense and gratitude, would kneele before men, Carpenters, Masons, Plasterers, founders, and Goldsmithes, their makers and framers, by whose meanes they haue attained this honour, which else should haue bene enuillauoured and rude lumpes of clay, or plaster, pieces of timber, stone, or mettall, without shap or fashion, and so without all estimation and honour, as that Idole in the Pagane Poete confelleth, saying, I was once a vile blocke, but now I am become a **G O D**. &c. What a sonde thing is it for man, who hath life and reason, to bow himselfe to a dead and insensible Image, the worke of his owne hand? is not this stouping and kneeling before them, adoration of them, which is forbidden so earnestly by **G O D S** word? Let such as so fall downe before Images of Saintes, know and confesse that they exhibite that honour to dead stocks and stones, which the Saintes themselves, Peter, Paul, and Barnabas would not to be giuen them being aliuie: which the Angel of **G O D** forbiddeth to be giuen to him. And if they say, they exhibite such honour not to the Image, but to the Saint whom it representeth, they are convicted of folly, to beleeue that they please Saintes with that honour, which they abhorre as a spoile of **G O D S** honour: for they bee no changelings: but now both hauing greater vnderstanding, and more feruent loue of **G O D**, do more abhorre to deprive him of his due honor: being now like vnto the Angels of **G O D**, do with angels flee to take vnto them

Horatius.

Adorare

Gen. 23.

and 33.

3. Reg. 1.

Acts. 10.

and 14.

Apoc. 19.

them by sacrifice the honour due to **GOD**. And herewithall is counted their lewde distinction of *Latria* & *Dulia*, where it is euident, that the **Saints** of **GOD** can not abide, that as much as any outward worshipping bee done or exhibited to them. But **Satan**, **GODS** enemy, desiring to robbe **GOD** of his honoz, desireth exceedingly that such honour might bee giuen to him. Wherefore those which giue the honour due to the creator, to any creature, doe seruice acceptable to no **Saintes**, who bee the friends of **GOD**, but vnto **Satan**, **GOD** and mans mortall and sworne enemy. And to attribute such desire of diuine honour to **Saintes**, is to blot them with a most odious and diuelish ignominie and villanie, and in deede of **Saintes**, to make them **Satans** and very deuils, whose proprietie is to challenge to themselves the honour which is due to **GOD** onely. And furthermore, in that they say that they doe not worship the Images, as the Gentiles did their Idoles, but **GOD** and the **Saints** whom the Images doe represent, and therefore that their doings before Images, be not like the Idolatrie of the Gentiles before their Idoles, **Saint Augustine**, **Lactantius**, and **Clemens**, doe prooue euidently, that by this their answer, they be al one with the Gentiles Idolaters. The Gentiles (saith **S. Augustine**) which seeme to be of the pure religion say, We worship not the Images, but by the corporall Image, we doe behold the signes of the things which wee ought to worship. And **Lactantius** saith, The Gentiles say, wee feare not the Images, but them after whose likenesse the Images be made, and to whose names they be consecrated. Thus farre **Lactantius**. And **Clemens** saith, That serpent the deuill uttereth these words by the mouth of certaine men, Wee to the honour of the inuisible **GOD**, worship visibill Images: which surely is most false. See how in vsing the same excuses which the Gentiles Idolaters pretended, they shewe themselves to ioyne with them in Idolatery. For notwithstanding this excuse, **Saint Augustine**, **Clemens**, and **Lactantius** prooue them Idolaters. And **Clemens** saith, that the Serpent the deuill putteth such excuses in the mouth of Idolaters. And the scriptures say, they worship the rocks and stones (notwithstanding this excuse) euen as our Image maintainers doe. And **Ezekiel** therefore calleth the **GODS** of the Assyrians, rocks and stones, although they were but Images of their **GODS**. So are our Images of **GOD** and the **Saintes** named by the names of **GOD** and his **Saintes**, after the vse of the Gentiles. And the same **Clemens** saith thus in the same booke, They dare not giue the name of the Emperour to any other, for hee punisheth his offendour and traytour by and by: but they dare giue the name of **GOD** to other, because hee for repentance suffereth his offendours. And euen so doe our Image worshippers giue both names of **GOD** and the **Saintes**, and also the honour due to **GOD**, to their Images, euen as did the Gentiles, Idolaters to their Idoles. What should it meane that they, according as did the Gentiles Idolaters, light candles at noone time, or at midnigh, before them; but therewith to honour them? for other vse is there none in so doing. For in the day it needeth not, but was euer a prouerbe of foolishnes,

Mat. 4.

Augusti.
Psal. 135.Lactan.
lib. 2. in fl.

to light a candle at noone time. And in the night, it maye not
to light a candle before the blinde: and **G D D** hath neither use nor
honour thereof. And concerning this candle lighting, it is notable
that Lactantius aboute a thousand yeres agoe hath written, after this
maner, If they would behold the heavenly light of the Sunne, then
should they perceiue that **G D D** hath no neede of their candles, who for
the use of man hath made so goodly a light. And whereas in so little a
circle of the Sunne, which for the great distance, seemeth to bee no
greater then a mans head, there is so great brightnesse, that the
light of mans eye is not able to behold it, but if one stedfastly looke
vpon it a while, his eyes will be dilled and blinded with darknesse. How
great light, how great clearenesse may wee thinke to bee with **G D D**,
with whom is no night nor darknesse: and so forth. And he and he
sayth, Seemeth hee therefore to bee in his right minde, who offereth
vp to the giuer of light, the light of a waxe candle for a gift? He requireth
another light of vs, which is not smokie, but bright and cleare, euen
the light of the minde and vnderstanding. And shortly after he saith,
But their goddes, because they bee earthly, haue neede of light,
lest they remaine in darknesse, whose worshippers, because they vnder-
stand no heavenly thing, doe drawe religion, which they vse
downe to the earth, in the which beeing darke of nature, is neede
of light. Wherefore they giue to their goddes no heavenly, but the
earthly vnderstanding of mortall men. And therefore they beseeue
those things to bee necessary and pleasant vnto them, which are so
to vs, who haue neede either of meate when wee bee hungrye, or
winke when wee bee thirle, or clothing when wee bee colde, or
when the Sunne is set, candle light, that wee may see. Thus saith
Lactantius, and much more, too long heere to write, of candle lighting
in Temples before Images and Idoles for religion: whereby appea-
reth both the foolishnesse thereof, and also, that in opinion and acte,
wee doe agree altogether in our candle religion, with the Gentiles ido-
laters. What meaneth it that they, after the example of the Gentiles
idolaters, burne incense, offer vp golde to Images, hang vp crowches,
chaines, and shys, legges, armes, and whole men and women of ware,
before Images, as though by them, or Saints (as they say) they were de-
liuered from lamenesse, sickness, captiuitie, or shipwacker? Is not this Co-
lere imagines, to worship images, so earnestly forbidden in **G D D S** word?
If they denie it, let them reade the xi. Chapter of Daniel the Prophet, who
saith of Antichrist: He shall worship God whom his fathers knew not,
with golde, siluer, and with precious stone, and other things of plea-
sure: in which place the Latine worde is Colere. And in the second of
Paralipomenon the xxi. Chapter, all the outward rites and ceremonies,
as burning of incense, and such other, wherewith **G D D** in the Temple
was honoured, is called Cultus. (to say) worshipping, which is forbidden
straitly by **G D D S** word to bee giuen to Images. Doe not all Sortes
Ecclesiasticall declare, that our holy Martyrs, rather then they would
bow and kneele, or offer vp one ramme of incense before an Image or
idole,

Libr. 6. 1a.
lib. 2. cap. 2.

Colere.

Cultus.

whole, haue suffered a thousand kinds of most horrible and dreadful death:
 And what exercises soeuer they make, yet that all this running on pilgrim-
 image, burning of incense and candles, hanging by of crouches, chaines,
 ships, armes, legges, and whole men and women of ware, kneeling and
 holding by of handes, is done to the Images, appeareth by this, that
 where no Images bee, or where they haue bene, and bee taken away,
 they doe no such things at all. But all the places frequented when the
 Images were there, now they be taken away, be forsaken and left desert,
 nay, now they hate and abhorre the place deadly, which is an euident
 ppoofe, that that which they did before, was done in respect of the Im-
 ages. Wherefore, when we see men and women on heapes to goe on pil-
 grimage to images, kneele before them, hold by their hands before them,
 set by candles, burne incense before them, offer by golde and siluer vnto
 them, hang by ships, crouches, chaines, men and women of ware before
 them, attributing health and safegard, the gifts of G O D, to them, to
 the Saintes whom they represent, as they rather would haue it: who
 I say, who can doubt, but that our Image maintainers, agreeing in
 all idolatrous opinions, outward rites, and ceremonies with the Gen-
 tiles idolaters, agree also with them in committing most abominable
 idolatry: And to increase this madnesse, wicked men which haue
 the keeping of such Images, for their more lucre and aduantage, after
 the example of the Gentiles idolaters, haue reported and spread abroad,
 as well by lying tales, as written fables, diuers miracles of Images. As
 that such an Image miraculously was sent from heauen, euen like Pal-
 adium, or magna Diana Ephesiorum. Such an other was as miracu-
 lously found in the earth, as the mans head was in Capitol, or the
 horse head in Capua. Such an Image was brought by Angels. Such
 an one came it selfe farre from the East to the West, as dame Fortune
 fledde to Rome. Such an Image of our Lady was painted by Saint
 Luke, whom of a physician they haue made a Painter for that purpose.
 Such an one an hundred yokes of oxen could not moue, like bona Dex,
 whom the ship could not carry, or Iupiter Olympius, which laught the arti-
 ficers to scorne that went about to remoue him to Rome. Some images,
 though they were hard and stonie, yet for tender heart and pitie, wept.
 Some like Castor and Pollux, helping their friends in battaile, sweat, as
 marble pillars doe in dankish weather. Some spake more monstrously
 then euer did Balaams Asse, who had life and breath in him. Such a cripple
 came and saluted his Saint of oke, and by and by he was made whole,
 and loe, here hangereth his crouch. Such an one in a tempest bowled to
 Saint Christopher, and scaped, and behold here is his ship of ware. Such
 an one by S. Leonards helpe brake out of prison, and see where his fetters
 hang. And infinite thousands moe miracles, by like or more shame-
 lesse eyes were reported. Thus doe our Image maintainers, in ear-
 nest apply to these images, all such miracles as the Gentiles haue fained
 of their idoles. And if it were to bee admitted, that some miraculous
 actes were by illusion of the deuill done where Images bee: (for it is
 euident that the most part were fained eyes, and craftie iuglings

of men) yet followeth it not therefore, that such images are either to bee honoured, or suffered to remaine, no more then Ezechias left the brazen Serpent vnderstroyed, when it was worshipped, although it were both set by by **G O D S** commandement, and also approued by a great and true miracle, for as many as beheld it, were by and by healed: neither ought miracles perswade vs to doe contrary to **G O D S** worde. For the Scriptures haue for a warning hereof foreshewed, that the kingdome of Antichrist shall bee mighty in miracles and wonders, to the strong illusion of all the reprobate. But in this they passe the folly and wickednesse of the Gentiles, that they honour and worship the reliques and bones of our Saintes, which prouoe that they bee mortall men and dead, and therefore no Gods to be worshipped, which the Gentiles would neuer confesse of their gods for very shame. But the reliques wee must kisse and offer vnto, specially on relique Sunday. And while wee offer (that wee should not bee weary or repent vs of our cost) the musike and minstrellie goeth merrily all the offertorie time, with prayling and calling vpon those Saintes, whose reliques be then in presence. Yea, and the water also wherein those reliques haue bene dipped, must with great reuerence bee reserued, as very holy and effectuell. Is this agreeable to Saint Chrysostome, who writeth thus of reliques? Doe not regard the ashes of the Saintes bodies, nor the reliques of their flesh and bones, consumed with time: but open tht eyes of thy faith, and behold them clothed with heauenly vertue, and the grace of the holy Ghost, and shining with the brightnesse of the heauenly light. But our idolaters found too much vantage of reliques and relique water, to follow Saint Chrysostomes counsell. And because reliques were so gainefull, few places were there but they had reliques prouided for them. And for more plenty of reliques, some one Saint had many heads, one in one place, and another in another place. Some had fire armes, and xvi. fingers. And where our Lord bare his crosse alone, if all the pieces of the reliques thereof were gathered together, the greatest ship in England would scarcely beare them, and yet the greatest part of it, they say, doeth yet remaine in the handes of the Infidels, for the which they pray in their beades bidding, that they may get it also into their hands, for such godly vse and purpose. And not onely the bones of the Saints, but euery thing appertaining to them was an holy relique. In some place they offer a sword, in some the scabberd, in some a shooe, in some a saddle that had bene set vpon some holy horse, in some the coales where with Saint Laurence was roasted, in some place the taile of the Asse which our Lord Iesus Christ sate on, to bee killed and offered vnto for a relique. For rather then they would lacke a relique, they would offer you a horse bone, in stead of a virgins arme, or the taile of the Asse to bee killed and offered vnto for reliques. O wicked, impudent, and most shameles men, the deuisers of these things, O seely, foolish, and dastardly dawes, and more beastly then the Asse whose taile they killed, that beleue such things. Now **G O D** be mercifull to such miserable and seely Christians, who by the fraud and falshood of those which should haue taught them the way of trueth and life, haue

*Homilia de
septem Ma-
chabais.*

beene made not onely moze wicked then the Gentiles idolaters, but also no wiser then asses, horses, and mules, which haue no vnderstanding.

Of these things already rehearsed, it is euident, that our Image maintainers haue not onely made Images, and set them by in Temples, as did the Gentiles idolaters their idoles: but also that they haue had the same idolatrous opinions of the Saints, to whom they haue made Images, which the Gentiles idolaters had of their false gods, and haue not onely worshipped their Images with the same rites, ceremonies, superstition, and all circumstances, as did the Gentiles Idolaters their Idoles: but in many poynts also haue farre exceeded them in all wickednesse, foolishnesse, and madnesse. And if this bee not sufficient to prooue them Image worshippers, that is to say, Idolaters: loe, you shall heare their owne open confession, I meane, not onely, the decrees of the second Nicene councell vnder Irene, the Romane councell vnder Gregorie the third, in which as they teach that Images are to bee honoured and worshipped, as is befoze declared: so yet doe they it warily and fearefully, in comparison to the blasphemous bolde blasing of manifest idolatry to be done to Images, set forth of late, euen in these our dayes, the light of **G D S** trueth so shining, that aboue other abominable doings, and writings, a man would marueile most at their impudent, shamelesse, and most shamefull blustering boldnesse, who would not at the least haue chosen them a time of moze darkenesse, as meeter to vtter their horrible blasphemies in: but haue now taken an harlots face, not purposed to blush, in setting abroad the furniture of their spirituall whozedom. And heare the plaine blasphemie of the reuerend father in **G D S**, Iames Naclantus Bishop of Clugium, written in his exposition of Saint Pauls Epistle to the Romanes and the first Chapter, and put in print now of late at Venice, may stand instead of all, whose words of image worshipping be these in Latine, as he did write them, not one syllable altered.

Ergo non solum fatendum est, fideles in Ecclesia adorare coram imagine (vt nonnulli ad cautelam fortè loquuntur) sed & adorare imaginem, sine quo volueris scrupulo, quin & eo illam venerantur cultu, quo & prototypon eius propter quod si illud habet adorare latria, & illa latria: si dulia, vel hyperdulia, & illa pariter eiusmodi cultu adoranda est.

The sense whereof in English is this: Therefore it is not onely to be confessed, that the faithfull in the Church do worshipping befoze an Image (as some peraduenture doe warily speake) but also doe worship the Image it selfe, without any scruple or doubt at all: Yea, and they worship the Image with the same kinde of worship, wherewith they worship the copy of the Image, or the thing wherafter the Image is made. Wherefoze if the copie it selfe is to be worshipped with diuine honour (as is **G D S** the Father, Christ, and the holy Ghost) the Image of them is also to bee worshipped with diuine honour. If the copie ought to be worshipped with inferiour honour, or higher worshipping: the Image al-

is to bee worshipped with the same honour or worshipp. Thus farre hath Naclantus, whose blasphemies let Pope Gregorius the first confute, & by his authority damne them to hell, as his successours haue horribly punished. For although Gregorie permitteth Images to be had, yet he forbiddeth them by any meanes to be worshipped, and praiseth much Bishop Serenas for the forbidding the worshipping of them, & willett him to teach the people to auoyde by all meanes to worship any Image. But Naclantus bloweth forth his blaphemous Idolatry, willing Images to be worshipped with the highest kinde of adoration & worship: & least such wholesome doctrine should lacke authoritie, he groundeth it vpon Aristotle in his booke de somno & vigilia, that is, of sleeping and waking, as by his printed Booke noted in the margin, is to bee seene: whose impudent wickednesse and idolatrous iudgement, I haue therefore more largely set forth, that yet may (as Virgil speaketh of Simon) of one know all these Image-worshippers and Idolaters, and vnderstande to what point in conclusion the publike hauiing of Images in Temples and Churches hath brought vs: comparing the times & writings of Gregory the first, with our dayes, the blasphemies of such idolaters as this instrument of Belial, named Naclantus, is. Wherefore, now it is by the testimony of the old godly fathers and Doctours, by the open confession of Bishops assembled in Councils, by most euident signes and arguments, opinions, idolatrous actes, deedes, and worshipping done to their Images, and by their owne open confession and doctrine set forth in their books, declared and shewed, that their Images haue bene, and bee commonly worshipped, yea, and that they ought so to bee: I will out of **G O D S** word make this generall argument against all such makers, setters vp, and maintayners of Images in publike places. And first of all I will begin with the words of our Sauour Christ, Woe bee to that man by whom an offence is giuen, woe be to him that offendeth one of these little ones, or weake ones: better were it for him, that a millstone were hanged about his necke, and hee cast into the middle of the sea and drowned, then he should offend one of these little ones, or weake ones. And in Deut. **G O D** himselfe denounceth him accursed that maketh the blinde to wander in his way. And in Leuit. Thou shalt not lay a stumbling block or stone before the blinde. But images in Churches and Temples haue bene, and be, and (as after ward shall be prooued) euer will bee offences and stumbling blockes, specially to the weake, simple, and blinde common people, deceiuing their hearts by the cunning of the artefact (as the Scripture expresse in sundry places doeth testifie) and so bringing them to Idolatrie. Therefore woe be to the erecter, setter vp, and maintainer of Images in Churches and Temples, for a greater penalty remaineth for him then the death of the body.

If answer be yet made, that this offence may bee taken away by diligent and sincere doctrine and preaching of **G O D S** word, as by other meanes: and that Images in Churches and Temples therefore bee not things absolutely euill to all men, although dangerous to some: and therefore that it were to bee holden, that the publike hauiing of them in Churches

Gregor.

Epist. ad Serenum Massil.

Of Image worshipping.

Matt. 18.

Deut. 27.

Leuit. 19.

Sap. 13. 14.

Churches and Temples, is not expedient, as a thing perillous, rather then unlawfull, and a thing vtterly wicked. Then followeth the third article to be prooued, which is in this: That it is not possible, if Images be suffered in Churches and Temples, either by preaching of GODS word, or by any other meanes, to keepe the people from worshipping of them, and so to auoyd Idolatrie. And first concerning Preaching. If it should be admitted, that although Images were suffered in Churches, yet might Idolatrie by diligent and sincere preaching of GODS word be auoyded: It should follow of necessity, that sincere doctrine might alwayes be had and continue, as well as Images, and so that where soeuer, to offence, were erected an Image, there also, of reason, a godly and sincere Preacher should and might bee continually maintayned. For it is reason, that the warning be as common as the stumbling block, the remedy as large as is the offence, the medicine as generall as the poyson: but that is not possible, as both reason and experience teacheth. Wherefore preaching cannot stay Idolatry, Images being publickly suffered. For an Image, which will last for many hundred yeeres, may for a little be bought: but a good Preacher cannot without much bee continually maintayned. Item, if the Prince will suffer it, there will bee by and by many, yea, infinite Images: but sincere Preachers were and euer shall be but a few in respect of the multitude to be taught. For our Saviour Christ sayth, The harvest is plentiful, but the workemen bee but few: which hath beene hitherto continually true, and will bee to the worlds end: And in our time, and heere in our country so true, that euery Shire should scarcely haue one good Preacher, if they were diuided.

Now Images will continually to the beholders preach their doctrine, that is, the worshipping of Images and Idolatrie, to the which preaching mankind is exceeding prone, and enclined to giue eare and credit: as experience of all nations and ages doth too much prooue. But a true Preacher to stay this mischiefe, is in very many places scarcely heard once in a whole yeere, and some where not once in seuen yeeres, as is euident to bee prooued. And that euill opinion which hath beene long rooted in mens hearts, cannot suddenly by one Sermon be rooted out cleane. And as few are enclined to credit sound doctrine: as many, and almost all, be prone to superstition and idolatry. So that heerein appeareth not onely a difficulty, but also an impossibility of the remedy. Further, it appeareth not by any story of credit, that true and sincere Preaching hath endured in any one place aboue one hundred yeeres: But it is euident, that Images, superstition, and worshipping of Images and idolatrie, haue continued many hundred yeeres. For all writings and experience doe testifie, that good things doe by little and little euer decay, untill they be cleane banished: and contrariwise, euill things doe more and more increase, till they come to a full perfection and wickednesse. Neither neede wee to seeke examples farre off for a prooue heereof, our present matter is an example. For Preaching of GODS word (most sincere in the beginning) by procelle of time, wared lesse and lesse pure, and after corrupt, and last of all, altogether layd downe and left off, and other inuentions of

men

men crept in place of it. And on the other part, Images among Christi-
an men were first painted, and that in whole stories together, which had
some signification in them: After wards, they were embossed, and made of
timber, stone, playster, and mettall: And first they were onely kept pri-
uately in private mens houses: And then after, they crept into Churches
and Temples, but first by paynting, and after by embossing: and yet were
they no where at the first worshipped. But shortly after, they began to be
worshipped of the ignorant sort of men: as appeareth by the Epistle that
Gregory the first of that name Bishop of Rome, did write to Serenus Bishop
of Marcellus. Of the which two Bishops, Serenus for idolatrie committed
to Images, brake them, and burned them, Gregory although he thought
it tolerable to let them stand: yet he iudged it abominable that they should
be worshipped: and thought (as is now alleaged) that the worshipping
of them might be stayed, by teaching of **G D D S** word, according as he
exhorteth Serenus to teach the people, as in the same Epistle appeareth.
But whether Gregories opinion, or Serenus iudgement were better heere
in, consider ye, I pray you, for experience by and by confuteth Gregories
opinion. For notwithstanding Gregories writing, and the preaching of
others, Images being once publiely set vp in Temples and Churches,
simple men and women shortly after fell on heaps to worshipping of them:
And at the last, the learned also were carried away with the publike er-
ror, as with a violent streame or flood. And at the second Councell Ni-
ceme, the Bishops and Clergie decreed; that Images should bee worship-
ped: and so by occasion of these stumbling blockes, not only the vnlearned
and simple, but the learned and wise, not the people onely, but the Bi-
shops, not the sheepe, but also the shepheards themselves (who should haue
beene guides in the right way, and light to shine in darkenesse) being
blinded by the bewitching of Images, as blind guides of the blinde, fell
both into the pit of damnable Idolatry. In the which all the world, as
it were drowned, continued untill our age, by the space of aboue eight
hundred yeeres, broken against in a manner. And this successe had
Gregories order: which mischiefe had neuer come to passe, had Bishop Se-
renus way beene taken, and all idols and Images beeing utterly destroyed
and abolished: for no man worshippeth that that is not. And thus you
see, how from hauing of Images privately, it came to publike setting of
them vp in Churches and Temples, although without harme at the first,
as was then of some wise and learned men iudged: and from simple ha-
uing them there, it came at the last to worshipping of them. First, by the
rude people, who specially (as the Scripture teacheth) are in danger of Sap. 13.14.
superstition and idolatry, and after wards by the Bishops, the learned,
and by the whole Clergie. So that Layty and Clergie, learned and vn-
learned, all ages, sectes, and degrees of men, women, and children, of
whole Christendome (an horrible and most dreadfull thing to thinke) haue
beene at once drowned in abominable idolatrie, of all other vices most de-
testable of **G D D**, and most damnable to man, and that by the space of eight
hundred yeeres and more. And to this end is come that beginning of set-
ting vp of Images in Churches then iudged harmelesse, in experience
prooued

prooued not onely harmefull, but exitiall and pestilent, and to the destru-
 ction and subuersion of all good religion vniuersally: So that I con-
 clude, as it may be possible in some one City or little Countrey, to haue I-
 mages set vp in Temples and Churches, and yet idolatry by earnest and
 continuall preaching of Gods true word, and the sincere Gospel of
 our Saviour Christ, may be kept away for a short time: So is it impos-
 sible, that (Images once set vp and suffered in Temples and Churches,
 any great countreyes, much lesse the whole world, can any long time be
 kept from idolatry. And the godly will respect, not onely their owne Ci-
 ty, countrey and time, and the health of men of their age: but be careful
 for all places and times, and the saluation of men of all ages. At the least,
 they will not lay such stumbling blockes and snares, for the feet of othe-
 r countrey men and ages, which experience hath already prooued to haue
 bene the ruine of the world. Wherefore I make a generall conclusion
 of all that I haue hitherto sayd: If the stumbling blockes, and payson
 of mens soules, by setting vp of Images, will bee many, yea, infinite
 they be suffered, and the warnings of the same stumbling blockes, and re-
 medies for the sayd paysons by preaching but few, as is already declared:
 if the stumbling blockes be easie to be layd, the paysons soone provided,
 and the warnings and remedies hard to know or come by: if the stum-
 bling blockes lie continually in the way, and payson bee ready at hande
 uery where, and warnings and remedies but seldome giuen: and if all
 men be more ready of themselves to stumble and be offended, then to be
 warned, all men more ready to drinke of the payson, then to taste of the re-
 medy (as is before partly, and shall hereafter more fully be declared) and
 so in fine, the payson continually and deeply drunke of many, the remedy
 seldome and faintly tasted of a few: How can it be but that infinite of the
 weake and infirme shalbe offended, infinite by ruine shalbe breake their
 neckes, infinite by deadly venome be paysoned in their soules? And how
 is the charity of Gods word, or loue of our neighbour in our hearts then?
 when we may remooue such dangerous stumbling blockes, such pesti-
 lent paysons, we will not remooue them: What shall I say of them which
 will lay stumbling blockes, where before there was none, and set snares
 for the feet, nay, for the soules of weake and simple ones, and wofull
 danger of their euerlasting destruction, for whom our Saviour Christ
 shedde his most pretious blood, where better it were that the arts of pain-
 ting, plaistering, caruing, graving, and founding, had neuer bene found
 nor vsed, then one of them, whose soules in the sight of Gods word are so
 precious, should by occasion of image or picture perish and bee lost. And
 thus is it declared that preaching cannot possibly stay Idolatry, if Ima-
 ges be set vp publicly in Temples and Churches. And as true is it, that
 no other remedy, as writing against idolatry: Councils assembled, De-
 crees made against it, seuerall Lawes likewise and Proclamations of
 Princes and Emperours, neither extreme punishments and penalties
 nor any other remedy could or can be possible deuised for the auoyding
 of idolatry, if Images bee publicly set vp and suffered. For concerning
 writing against Images, and Idolatry to them committed, there hath
 been

were alleaged vnto you in the second part of this Treatise a great many places, out of Tertullian, Origen, Lactantius, S. Augustine, Epiphanius, S. Ambrose, Clemens, and diuers other learned and holy Bishops and Doctours of the Church. And besides these, all histories Ecclesiasticall, and books of other godly and learned Bishops and Doctours are full of notable examples and sentences against Images and the worshipping of them. And as they haue most earnestly written, so did they sincerely and most diligently in their time teach and preach, according to their writings and examples. For they were then preaching Bishops, and more often seene in Pulpits, then in Princes palaces, more often occupied in his legacy, who sayd, Goe ye into the whole world, and preach the Gospel to all men, then in Embassages and affayres of Princes of this world. And as they were most zealous and diligent, so were they of excellent learning and godlinesse of life, and by both of great authority and credit with the people, and so of more force and likelihood to perswade the people, and the people more like to beleue and follow their doctrine. But if their preachings could not helpe, much lesse could their writings, which doe but come to the knowledge of a few that be learned, in comparison to continual preaching, wherof the whole multitude is partaker. Neither did the old fathers, Bishops, and Doctours, seuerally onely by preaching and writing, but also together, great numbers of them assembled in Synods and Councils, make Decrees and Ecclesiasticall Lawes against Images, and the worshipping of them, neither did they so once or twice, but diuers times, and in diuers ages and Countreies, assembled Synodes and Councils, and made seuerall Decrees against Images and worshipping of them, as hath bene at large in the second part of this Homilie before declared. But all their writing, preaching, assembling in Councils, decreeing and making of Lawes Ecclesiasticall, could nothing helpe, either to pull downe Images to whom Idolatry was committed, or against Idolatry whilst Images stood. For those blinde booke and dumbe Schoolemasters, I meane Images and Idols (for they call them Lay mens books, and Schoolemasters) by their carued and painted writings, teaching and preaching Idolatry, preuayled against all their written booke, and preaching with lively voice, as they call it. Well, if preaching and writing could not keepe men from worshipping of Images and Idolatry, if pen and words could not doe it, you would thinke that penalty and sword might doe it, I meane, that Princes by seuerall Lawes and punishments, might stay this vnbridled affection of all men to idolatry, though Images were set by and suffered. But experience prooueth, that this can no more helpe against Idolatry, then writing and preaching. For Christian Emperours (whose authoritie ought of reason, and by Gods Law, to be greatest) aboue eight in number, and sixe of them successfullie raigning one after another (as is in the histories before rehearsed) making most seuerall Lawes and Proclamations against Idols, and Idolatry, Images, and the worshipping of Images, and erecting most grieuous punishments, yea, the penalty of death, vpon the maintayners of Images, and vpon Idolaters and Image-worshippers:

could

could not bring to passe, that either Images once set vp, might throughtly be destroyed, or that men should refrayne from the worshipping of them, being set vp. And what thinke you then will come to passe, if men of learning should teach the people to make them, and should maintaine the setting vp of them, as things necessary in religion? To conclude, it appeareth evidently by all stories and writings, and experience in times past, that neither preaching, neither writing, neither the consent of the learned, nor authority of the godly, nor the decrees of Councils, neither the Lawes of Princes, nor extreme punishments of the offendours in that behalfe, nor any other remedy or meanes, can helpe against Idolatrie, if Images be suffered publikely. And it is truely sayd, that times past are Schoolemasters of wisdom to vs that follow and liue after. Therefore if in times past, the most vertuous and best learned, the most diligent also, and in number almost infinite, ancient Fathers, Bishops, and Doctors, with their writing, preaching, industry, earnestnesse, authoritie, assemblies and Councils could doe nothing against Images and Idolatrie, if Images once set vp: what can we, neither in learning, nor holinesse of life, neither in diligence, neither authority, to bee compared with them, but men in contempt, and of no estimation (as the world goeth now), a few also in number, in so great a multitude and malice of men. What can we doe, I say, or bring to passe to the stay of Idolatrie or worshipping of Images, if they be allowed to stand publikely in Temples and Churches? And if so many, so mighty Emperours, by so seuerer Lawes and Proclamations, so rigorous and extreme punishments and executions could not stay the people from setting vp and worshipping of Images: what will ensue, thinke you, when men shall commend them as necessary bookes of the lay men. Let vs therefore of these latter dayes learne this lesson of the experience of ancient antiquitie, that Idolatrie can not possibly bee separated from Images any long time: but that as an vnseparable accident, or as a shadow followeth the bodie when the Sunne shineth, so Idolatrie followeth and cleaueth to the publique hauing of Images in Temples and Churches. And finally, as Idolatrie is to be abhorred and auoyded, so are Images (which can not be long without Idolatrie) to be put away and destroyed. Besides the which experiments and prooue of times before, the very nature and origine of Images themselves draweth to Idolatrie most violently, and mens nature and inclination also is bent to Idolatrie so vehemently, that it is not possible to seuer or part Images, nor to keepe men from Idolatrie, if Images bee suffered publikely. That I speake of the nature and origine of Images, is this: Euen as the first inuention of them is nought, and no good can come of that which had an euill beginning, so they bee altogether nought, as Athanasius in his booke against the Gentiles declareth, and Saint Ierome also vpon the prophet Ieremie the first Chapter, and Eusebius the seuenth booke of his Ecclesiasticall Historie the xliiii. Chapter testifieth, that as they first came from the Gentiles, which were idolaters and worshippers of Images, vnto vs, and as the inuention of them was the beginning of spirituall fornication, as the word of G D D testifieth:

Sapi.

hapi. 14. So will they naturally (as it were of necessity) turne to their origine from whence they came, and draw vs with them most violently to Idolatry, abominable to G O D and all godly men. For of the origine of Images, and worshipping of them, as it is recorded in the eight Chapter of the booke of wisdom, began of a blinde loue of a fond father, framing for his comfort an Image of his sonne, being dead, and so at the last men fell to the worshipping of the Image of him whom they did know to bee dead: How much more will men and women fall to the worshipping of the Images of G O D, our Saviour Christ, and his Saints, if they bee suffered to stand in Churches and Temples publickely? For the greater the opinion is of the maiestie and holinesse of the person to whom an Image is made, the sooner will the people fall to the worshipping of the sayd Image. Wherefore the Images of G O D, our Saviour Christ, the blessed Virgin Marie, the Apostles, Martyrs, and other of notable holinesse, are of all other Images most dangerous for the perill of Idolatry, and therefore greatest heede to bee taken that none of them bee suffered to stand publickely in Churches and Temples. For there is no great dread lest any should fall to the worshipping of the images of Annas, Caiaphas, Pilate, or Iudas the traytor, if they were set by. But to the other, it is already at full prooued, that Idolatry hath bene, is, and is most like continually to bee committed. Now as was before touched, and is heere most largely to bee declared, the nature of man is none otherwise bent to worshipping of Images (if hee may haue them, and see them) then it is bent to whoredome and adulterie in the company of harlots. And as vnto a man giuen to the lust of the flesh, seeing a wanton harlot, sitting by her, and embracing her, it profiteth little for one to say, Beware of fornication, G O D will condemne fornicatours and adulterers: for neither will hee, being overcome with greater intisements of the strumpet giue eare or take heede to such godly admonitions, and when hee is left after wardes alone with the harlotte, nothing can follow but wickednesse: euen so, suffer Images to bee set in the Churches and Temples, ye shall in vaine bid them beware of Images, as Saint Iohn doeth, and flee Idolatry, as all the Scriptures warne vs, yet shall in vaine preach and teach them against Idolatry. For a number will notwithstanding fall headlong vnto it, what by the nature of Images, and what by the inclination of their owne corrupt nature.

Wherefore as for a man giuen to lust, to sit downe by a strumpet, is to tempt G O D: So is it likewise to erect an Idole in this pronenesse of mans nature to Idolatry, nothing but a tempting. Now if any will say that this similitude proueth nothing, yet I pray them let the word of G O D, out of the which the similitude is taken, proue something. Doeth not the worde of G O D call Idolatry spirituall fornication? Doeth it not call a gyfte or painted Idole or Image, a strumpet with a painted face? Bee not the spirituall wickednesse of an Idols intising, like the flatteries of a wanton harlot? Bee not men and women as prone to spirituall fornication (I meane Idolatry) as to carnall fornication?

1. Cor. 6.

1. Cor. 4.

Hebr. 13.

1. Iohn 5.

Leuit. 17.

and 20.

Num. 25.

Deut. 31.

Baruc. 6.

cation: If this bee denyed, let all nations vpon the earth which haue beene Idolaters (as by all Stories appeareth) prouoe it true. Let the Jewes and the people of GOD which were so often and so earnestly warned, so dreadfully threatned concerning images and idolatry, and so extremely punished therefore (and yet fell vnto it) prouoe it to be true: as in almost all the booke of the old Testament, namely the Kings and the Chronicles, and the Prophets, it appeareth most evidently. Let all ages and times, and men of all ages and times, of all degrees and conditions, wise men, learned men, Princes, Idiotcs, vnlearned, and comminallty, prouoe it to be true. If you require examples: For wise men, ye haue the Egyptians, and the Indian Gymnosophiltes, the wisest men of the world, you haue Solomon the wisest of all other. For learned men, the Greekes, and namely the Athenians, exceeding all other nations in superstition and idolatry, as in the historie of the Actes of the Apostles S. Paul chargeth them. For Princes and gouernours, you haue the Romanes, the rulers of the rosk, (as they say) you haue the same soynamed king Solomon, and all the Kings of Israel and Iuda after him, sauing Dauid, Ezechias, and Iosias, and one or two more. All these (I say) and infinite others, wise, learned, Princes, and Gouernours, being all Idolaters, haue you for examples and a prooue of mens inclination to idolatry. That I may passe ouer with silence in the meane time, infinite multitudes and millions of Idiotcs and vnlearned, the ignorant and grosse people, like vnto Horses and Mules in whom is no vnderstanding, whose perill and danger to fall on heapes to Idolatry by occasion of Images, the Scriptures specially foreshew and giue warning of. And indeede how should the vnlearned, simple, and foolish scape the nettes and snares of Idoles, and Images, in the which the wisest and the best learned haue beene so entangled, trapped, and wrappcd? Wherefore the argument holdeth this ground sure, that men bee as inclined of their corrupt nature to spirituall fornication, as to carnall, which the wisdomc of GOD foreseeing, to the generall prohibition, that none should make to themselves any Image or similitude, addeth a cause, depending of mans corrupt nature. Lest (sayeth GOD) thou being deceiued with error, honour and worshippc them. And of this ground of mans corrupt inclination, as well to spirituall fornication, as to carnall, it must needes follow, that as it is the duetie of the godly Magistrate, louing honestie, and hating whoredome, to remooue all strumpets and harlots, specially out of places notoriously suspected, or resorted vnto of naughty packes, for the auoyding of carnall fornication: so it is the duetie of the same godly Magistrate, after the examples of the godly Kings, Ezechias and Iosias, to driue away all spirituall harlots, (I meane Idoles and Images) especially out of suspected places, Churches and Temples, daungerous for idolatry to bee committed to Images placed there, as it were in the appointed place and height of honour and worship (as Saint Augustine sayth) where the liuing GOD onely (and not dead stones and stockes) is to bee worshipped: It is (I say) the office of godly Magistrates likewise to auoide Images and Idoles out of

Act 17.
Rom. 1.

Psal. 32.

Sap. 13. 14

Deut. 4.

Augustin. in
Psal. 36. &
113. & li. 4.
cap. 3. de ci-
uitat. Dei.

Churchc

Churches and Temples, as spirituall harlots out of suspected places for the auoyding of Idolatry, which is spirituall fornication. And as he were the enemy of all honesty, that should bring strumpets and harlots out of their secret corners into the publique market place, there freely to dwell and practise their filthy Marchandise: So is the enemy of the true worshipping of **GOD**, that bringeth Idols and Images into the Temple and Church, the house of **GOD**, there openly to be worshipped, and to robbe the zealous **GOD** of his honour, who will not giue it to any other, nor his glory to carued Images, who is as much forsaken, and the bond of loue betweene man and him as much broken by Idolatry, which is spirituall fornication, as is the knot and bond of marriage broken by carnall fornication. Let all this be taken as a lie, if the word of **GOD** enforce it not to be true. Cursed be the man, saith **GOD** in Deuteronomie, that maketh a carued or molten Image, and placeth it in a secret corner: and all the people shall say, Amen. Thus saith **GOD**, for at that time no man durst haue or worship Images openly, but in corners onely: and the whole world being the great Temple of **GOD**, hee that in any corner thereof robbeth **GOD** of his glorie, and giueth it to stockes and stones, is pronounced by **GOD**'s word accursed. Now hee that will bring these spirituall harlots out of their lurking corners, into publique Churches and Temples, that spirituall fornication may there openly of all men and women without shame be committed with them, no doubt that person is cursed of **GOD**, and twise cursed, and all good and godly men and women will say, Amen, and their Amen will take effect also. Yea, and furthermore the madnesse of all men professing the Religion of Christ, now by the space of a sort of hundred yeeres, and yet euen in our time in so great light of the Gospell, hee many running on heapes by sea and land, to the great losse of their time, expence and waste of their goods, destitution of their wiues, Children, and families, and danger of their owne bodiees and liues, to Compostella, Rome, Hierusalem, and other farre Countreys, to visite dumbe and dead stockes and stones, doeth sufficiently proue the pronenesse of mans corrupt nature to the seeking of Idolles once set vp, and the worshipping of them. And thus as well by the origine and nature of Idolles and Images themselves, as by the pronenesse and inclination of mans corrupt nature to Idolatry, it is euident, that neyther Images, if they bee publicquely set vp, can bee separated, nor men, if they see Images in Temples and Churches, can bee staide and kept from Idolatry. Now whereas they yet alleadge, that howsoeuer the people, Princes, learned, and wise of olde time, haue fallen into Idolatry by occasion of Images, that yet in our time the most part, specially the learned, wise, and of any authoritie, take no hurt nor offence by Idolles and Images, neyther doe runne into farre Countreys to them, and worship them: And that they know well what an Idol or Image is; and how to bee vsed; and that therefore it followeth Images in Churches and Temples to be an indifferent thing, as the which of some is not abused: and that therefore they may safely hold

Deut. 27.

(as was in the beginning of this part by them alleadged) that it is not lawfull or wicked absolutely to haue Images in Churches and Temples, though it may for the danger of the simple sort seeme to be not altogether expedient.

Whereunto may bee well replied, that Solomon also the wisest of all men, did well know what an Idoll or Image was, and neither tooke any harme thereof a great while himselte, and also with his godly writings armed others against the daunger of them. But yet afterward the same Solomon suffering his wanton Paramours to bring their Idolles into his Court and Palace, was by carnall harlots persuaded, and brought at the last to the committing of Spirituall fornication with Idolles, and of the wisest and godliest prince, became the most foolish and wickeddest also. Wherefore it is better euen for the wisest to regard this warning, Hee that loueth danger shall perishe therein: and Let him that standeth, beware lest he fall, rather then wittingly and willingly to lay such a stumbling blocke for his owne feet and others, that may perhaps bring at last to breake necke. The good King Ezechias did know well enough, that the brassen Serpent was but a dead Image, and therefore hee tooke no hurt himselte thereby through Idolatrie in it: Did hee therefore let it stand, because himselte tooke no hurt thereof? No not so: but being a good King, and therefore regarding the health of his feeble Subiects, deceiued by that Image, and committing Idolatrie thereto, hee did not onely take it downe, but also brake it to peeces. And this hee did to that Image that was set vp by the commandement of GOD, in the presence whereof great Miracles were wrought, as that which was a figure of our Saviour Christ to come, who should deliuer vs from the mortall sting of the old Serpent Satan. Neither did hee spare it in respect of the ancientnesse or antiquity of it, which had continued aboue seuen hundred yeeres, nor for that it had bene suffered, and preserved by so many godly Kings before his time. How (thinke you) would that godly prince (if hee were now liuing) handle our Idols, set vp against GODS commandement directly, and being figures of nothing but follie, and for fooles to gaze on, till they become as wise as the blockes themselues which they stare on, and so fall downe as dazed Larkes in that gale, and being themselues aliue, worshipping a dead stocke or stone, gold or siluer, and so become Idolaters, abominable and curst before the liuing GOD, giuing the honour due vnto him which made them when they were nothing, and to our Saviour Christ who redeemed them being lost, to the dead and dumbe Idoll, the worke of mans hand, which neuer did nor can doe any thing for them, no, is not able to stirre nor once to mooue, and therefore worse then a vile woman which can mooue and creepe? The excellent King Iosias also did take himselte no hurt of Images and Idols, for he did know well what they were: did hee therefore because of his owne knowledge let Idolles and Images stand? much lesse did he set any vp? Or rather did hee not by his knowledge and authoritie also succour the ignorance of such as did not know what they were, by better taking away of all such stumbling blockes as might

Sapi. 13. 14

Eccl. 3. and

13.

1. Cor. 10.

4. Reg. 18.

might be occasion of ruine to his people and Subjects: Will they be-
 cause a few tooke no hurt by Images or Idols, breake the generall Law
 of **GOD**, Thou shalt make to thee no similitude, &c. They might as-
 well, because Moses was not seduced by Iethroes daughter, nor Boos by
 Ruth, being strangers, reason, that all the Jewes might breake the ge-
 nerall Law of **GOD**, forbidding his people to ioyne their children in
 marriage with strangers, lest they seduce their children that they should
 not follow **GOD**. Wherefore they which thus reason, though it bee
 not expedient, yet it is lawfull to haue Images publicly, and doe proue
 that lawfulness by a few picked and chosen men: if they object that in-
 differently to all men, which a very few can haue without hurt and of-
 fence, they seeme to take the multitude for vile soules (as he saith in Vir-
 gil) of whose losse and safegard no reputation is to be had, for whom yet
 Christ paid as dearly as for the mightiest Prince, or the wisest and best
 learned in the earth. And they that will haue it generally to bee taken
 for indifferent, that a very few take no hurt of it, though infinite multi-
 tudes beside perish thereby, shew that they put little difference betweene
 the multitude of Christians and brist beasts, whose danger they doe so
 little esteeme. Besides this, if they be Bishops or Parsons, or otherwise
 hauing charge of mens consciences that thus reason, It is lawfull to haue
 Images publicly, though it be not expedient, what manner of pastours shew
 they themselves to be to their flocke, which thrust vnto them that which
 they themselves confesse not to be expedient for them, but to the vtter ru-
 ine of the soules committed to their charge, for whom they shall giue a
 strait account befoze the Prince of Pastours at the last day? For indeede
 to object to the weake, and readie to fall of themselves, such stumbling
 blockes, is a thing not onely not expedient, but vnlawfull, yea, and most
 wicked also. Wherefore it is to be wondered how they can call Images,
 set vp in Churches and Temples to no profite or benefit of any, and to so
 great perill and daunger, yea hurt and destruction of many, or rather in-
 finite, things indifferent. Is not the public setting vp of them rather
 a snare for all men, and the tempting of **GOD**? I beseech these rea-
 soners to call to minde their owne accustomed ordinance and Decree,
 whereby they determined that the Scripture, though by **GOD** him-
 selfe commaunded to bee knowne of all men, women, and children,
 should not be read of the simple, nor had in the vulgar tongue, for that
 (as they said) it was dangerous, by bringing the simple people into er-
 rours. And will they not forbid Images to bee set vp in Churches and
 Temples, which are not commanded, but forbidden most straitly by
GOD, but let them still be there, yea, and maintaine them also, see-
 ing the people are brought, not in danger onely, but in deed into most
 abominable errors and detestable Idolatry thereby? Shall **GODS**
 word, by **GOD** commanded to be read vnto all, and knowne of all, for
 danger of Heresie (as they say) be shut vp? and Idols and Images, not-
 withstanding they be forbidden by **GOD**, and notwithstanding the dan-
 ger of Idolatrie by them, shall they yet be set vp, suffered, and maintai-
 ned in Churches and Temples? O worldly and fleshy wisdomie, euen

Deut. 31.

bent to maintaine the inuentions and traditions of men by carnall reason, and by the same to disanull or deface the holy ordinances, lawes, and honour of the Eternall G O D, who is to bee honoured and praised for euer. Amen.

Now it remaineth for the conclusion of this Treatie, to declare as well the abuse of Churches and Temples, by too costly and sumptuous decking and adorning of them, as also the lewde paynting, gilding, and clothing of Idoles and Images, and so to conclude the whole treatie.

Tertul. Apolog. cap. 39.

Euseb. lib. 5. Eccl. hist.

Hierony. mm.

In Tertullians time, an hundredth and threescore yeeres after Christ, Christians had none other Temples but common houses, whither they for the most part secretly resorted. And so farre off was it that they had before his time any goodly or gorgeous decked Temples, that lawes were made in Antonius, Verus and Commodus the Emperours times, that no Christians should dwell in houses, come in publique bathes, or bee seen in streetes, or any where abroad, and that if they were once accused to be Christians, they should by no meanes be suffered to escape. As was practised on Apolonius a noble Senatour of Rome, who being accused of his owne bondman and slaue that hee was a Christian, could neither by his defence and apologie learnedly and eloquently written and read publicly in the Senate, nor in respect that hee was a Citizen, nor for the dignitie of his order, nor for the bilenesse and vnlawfulness of his accuser, being his owne slaue, by likelihood of malice mooted to forge lyes against his Lord, nor for no other respect or helpe, could be deliuered from death. So that Christians were then driuen to dwell in caues and denues: so farre off was it that they had any publique Temples adorned and decked as they now be. Which is here rehearsed to the confutation of those, which report such glorious glosed fables, of the goodly and gorgeous Temple, that Saint Peter, Linus, Cletus, and those thirtie Bishoppes their succellours had at Rome, vntill the time of the Emperour Constantine, and which Saint Policarpes should haue in Asia, or Ireneus in France, by such lyes, contrary to all true Histories, to maintaine the superfluous gilding and decking of Temples now a dayes, wherein they put almost the whole summe and pith of our religion. But in those times the world was wonne to Christendome, not by gorgeous, gilded, and paynted Temples of Christians, which had scarcely houses to dwell in: but by the godly, and as it were golden mindes, and firme faith of such as in all aduersitie and persecution professed the trueth of our religion. And after these times in Maximinian and Constantius the Emperours proclamation, the places where Christians resorted to publique prayer, were called conuenticles. And in Galerius Maximinus the Emperours Epistle, they are called Oratories and Dominice, to say, places dedicate to the seruice of the Lord. And heere by the way it is to bee noted, that at that time there were no Churches or Temples erected vnto any Saint, but to G O D onely, as Saint Augustine also recordeth, saying, wee build no Temples vnto our Martyrs. And Eusebius himselfe calleth Churches, houses of prayer, and sheweth that in Constantine the Emperours time, all men resorted, seeing in stead of low conuenticles, which tyrants had destroyed,

Euseb. lib. 8. cap. 19. and lib. 9. cap. 9.

De ciuitate lib. 8. cap. 1.

high

high Temples to bee builded. Loe, vnto the time of Constantine, by the space of aboue three hundred yeeres after our Sauour Christ, when Christian religion was most pure, and indeede golden, Christians had but low and pooze conuenticles, and simple Oratories, yea caues vnder the ground, called Cryptæ, where they for feare of persecution assembled secretly together. A figure wherof remayneth in the vaultes which yet are builded vnder great Churches, to put vs in remembrance of the olde state of the primitive Church before Constantine, whereas in Constantines time, and after him, were builded great and goodly Temples for Christians, called Basilicæ, either for that the Greekes vsed to call all great and goodly places Basilicas, or for that the high and euerlasting King G O D and our Sauour Christ was serued in them. But although Constantine, and other Princes, of good zeale to our religion, did sumptuously decke and adorne Christians Temples, yet did they dedicate at that time all Churches and Temples to G O D or our Sauour Christ, and to no Saint, for that abuse began long after in Iustinians time. And that gloriousnesse then vsed, as it was bozne with, as rising of a good zeale: so was it signified of the godly learned euen at that time, that such cost might otherwise haue beene better bestowed. Let Saint Ierome (although otherwise too great a liker and allower of externall and outward things) be a prooffe hereof, who hath these wordes in his Epistle to Demetriades, Let other (sayth Saint Ierome) build Churches, couer walles with tables of Marble, carrie together huge pillars, and gild their tops or heads, which doe not feele or vnderstand their precious decking and adorning, let them decke the doores with Iuorie, and Siluer, and set the golden Altars with precious stones, I blame it not, let euery man abound in his owne sense, and better is it so to doe, then carefully to keepe their riches layd by in store. But thou hast another way appoynted thee, to clothe Christ in the pooze, to visit him in the sicke, feede him in the hungry, lodge him in those who doe lacke harbour, and especially such as bee of the household of faith.

Crypta.

Basilica.

*Novel. con-
stit. 3. c. 47.*

And the same Saint Ierome toucheth the same matter somewhat more freely in his treatie of the life of Clerkes to Nepotian, saying thus, Many build walles, and erect pillars of Churches, the smoothe Marbles doe glister, the rooffe shineth with gold, the altar is set with precious stones: But of the ministers of Christ, there is no election or choyse. Neither let any man object and alleadge against mee the rich Temple that was in Iurie, the table, candlestickes, incense, hippes, platters, cups, morters, and other things all of golde. Then were these things allowed of the Lord, when the Priest offered sacrifices, and the blood of beastes was accounted the redemption of sinnes. Nowbeit all these things went before in figure, and they were written for vs, vpon whom the end of the world is come. And now when that our Lord being pooze, hath dedicate the pouerty of his house, let vs remember his crosse, & we shall esteeme riches as mire & dung. What do we maruell at that which Christ calleth wicked Mammon: whereto do we so highly esteeme and loue that which S. Peter doeth for a glory testifie that he had not: Hitherto S. Ierome.

Thus

Thus you see how S. Ierome teacheth the sumptuousnesse among the Jewes to bee a figure to signifie, and not an example to follow, and that those outward things were suffered for a time, vntill Christ our Lord came, who turned all those outward things into spirit, faith and trueth. And the same Saint Ierome vpon the seuenth Chapter of Jeremy saith, **G O D** commaunded both the Jewes at that time, and now to who are placed in the Church, that wee haue no trust in the goodlinesse of building and guilt rooffes, and in walles couered with tables of marble, and say: the Temple of the Lord, the Temple of the Lord. For this is the Temple of the Lord, wherein dwelleth true faith, godly conuersion, and the company of all vertues. And vpon the Prophet Agge, he describeth the true & right decking or ornaments of the Temple after this sort: I (saith Saint Ierome) doe thinke the Siluer wherewith the house of **G O D** is decked, to bee the doctrine of the Scriptures, of the which it is spoken, The doctrine of the Lord is a pure doctrine, Siluer trim in the fire, purged from dross, purified seuen times. And I doe take god to bee that which remaineth in the hid sence of the Saintes, and the secret of the heart, and shineth with the true light of **G O D**. Which is euident that the Apostle also meant of the Saints that build vpon the foundation of Christ, some siluer, some gold, some pretious stones: the by the gold, the hid sence, by siluer, godly utterance, by pretious stones, workes which please God, might bee signified. With these metals, the Church of our Saviour is made more goodly and gorgeous, then was the Synagogue in olde time. With these liuely stones, is the Church and house of Christ builded, and peace is giuen to it for euer. All these be Saint Ieromes sayings. No more did the old godly Bishops and Doctors of the Church allow the oversumptuous furniture of Temples and Churches, with plate, vessels of gold, siluer, and pretious bestments. S. Chrysostome saith, in the ministry of the holy Sacraments, there is no neede of golden vessels, but of golden mindes. And Saint Ambrose saith, Christ sent his Apostles without golde, and gathered his Church without gold. The Church hath gold, not to keepe it, but to bestow it on the necessities of the poore. The sacraments looke for no gold, neither do they please **G O D** for the commendation of gold, which are not bought for golde. The adorning and decking of the Sacraments, is the redemption of Captiues. Thus much saith Saint Ambrose.

Saint Ierome commendeth Exuperius Bishop of Tolose, that he carried the Sacrament of the Lordes body in a wicker basket, and the Sacrament of his blood in a glasse, and so cast couetousnesse out of the Church. And Bonifacius Bishop and Martyr, as it is recorded in the decrees, testifieth, that in olde time the ministers used wooden, and not golden vessels. And Zepherinus the xvi. Bishop of Rome made a decree, that they should use vessels of glasse. Likewise were the vestures used in the Church in olde time very plaine and single, and nothing costly. And Rabanus at large declareth, that this costly and manifold furniture of bestments of late used in the Church, was fet from the Jewish usage, and agreeth with Aarons apparelling almost altogether. For the maintainance of the which

Innocentius

2. Offi. capi-
te. 28.

Tit. de con-
secra. can.
Triburien.

Lib. 1. insti.
cap. 24.

Innocentius the Pope pronounceth boldly, that all the customes of the old Law bee not abolished, that wee might in such apparell, of Christians the more willingly become Jewish. This is noted, not against Churches and Temples, which are most necessary, and ought to haue their due vse and honour, as is in another Homily for that purpose declared, nor against the conuenient cleanness & ornaments thereof: but against the sumptuousnesse and abuses of the Temples and Churches. For it is a Church or Temple also that glittereth with no marble, shineth with no Gold nor Silver, glittereth with no Pearles nor pretious stones: but with plainenesse and frugality, signifieth no proud doctrine nor people, but humble, frugall, and nothing esteeming earthly and outward things, but gloriously decked with inward ornaments, according as the Prophet declareth, saying, The kings daughter is altogether glorious inwardly.

Now concerning excessive decking of Images and Idoles, with painting, gilding, adorning, with pretious vestures, pearle, and stone, what is it else, but for the further prouocation and intisement to spirituall fornication, to decke spirituall harlots most costly and wantonly, which the idolatrous Church vnderstandeth well ynough. For shee being in dede not onely an harlot (as the Scripture calleth her) but also a foule, filthy, olde withered harlot (for she is indeede of ancient yeeres) and vnderstanding her lacke of nature and true beautie, and great lothfomenesse which of her selfe shee hath, doeth (after the custome of such harlots) paint her selfe, and decke and tyze her selfe with gold, pearle, stone, and all kinde of pretious iewells, that she shining with the outward beauty and glory of them, may please the foolish fantasie of fonde louers, and so entise them to spirituall fornication with her. Who, if they saw her (I will not say naked) but in simple apparell, would abhorre her, as the foulest and filthiest harlot that euer was seene. According as appeareth by the discription of the garnishing of the great strumpet of all strumpets, the Mother of Whoredome, set forth by Saint Iohn in his Revelation, who by her glory prouoked the Princes of the earth to commit whoredome with her. Whereas on the contrary part, the true Church of GOD, as a chaste matron, espoused (as the Scripture teacheth) to one husband, our Sauiour Iesus Christ, whom alone shee is content onely to please and serue, and looketh not to delight the eyes or phantasies of any other strange louers, or wooers is content with her naturall ornaments, not doubting, by such sincere simplicitie, best to please him, who can well skill of the difference betweene a painted visage, and true naturall beauty. And concerning such glorious gilding and decking of Images, both GODS worde written in the tenth Chapter of the Prophet Ieremie, and Saint Hieroms commentaries vpon the same, are most worthy to bee noted. First, the wordes of the Scriptures bee these. The workeman with his axe hewed the timber out of the wood with the worke of his hands, he decked it with gold and silver, he incensed it with nayles and pinnes, and he strooke an hammer, that it might holde together. They bee made smoth as the Palme, and they can not speake:

Apo. 17.

Iere 10.

speake: if they bee borne they remooue, for they cannot goe. feare ye them not, for they can neither doe euill nor good: thus saith the Prophet, vpon which text, Saint Hierome hath these words, This is the description of Idolles, which the Gentiles worship, their matter is vile and corruptible. And whereas the Artificer is mortall, the things hee maketh must needs be corruptible: hee decketh it with siluer and gold, that with the glittering or shining of both mettals, hee may deceaue the simple, which error indeed hath passed ouer from the Gentiles, that we should iudge Religion to stand in riches. And by and by after hee saith, They haue the beautie of mettalles, and be beautified by the Arte of painting, but good or profite is there none in them. And shortly after againe, They make great promises, and deuise an Image of baine worshipping of their owne fantasies, they make great braggies to deceiue euery simple body, they dull and amaze the vnderstanding of the vnlearned, as it were with golden sentences, and eloquence, shining with the brightnes of siluer. And of their own deuisers and makers are these Images aduanced and magnified, in the which is no btilitie nor profit at all, and the worshipping of the which, properly pertaineth to the Gentiles and Heathen, and such as know not GOD.

Thus farre of Saint Ieromes words. Whereupon you may note as well his iudgement of Images themselves, as also of the painting, gilding, and decking of them: that it is an error which came from the Gentiles, that it perswadeth Religion to remaine in riches, that it amazeeth and deceiueeth the simple and vnlearned with golden sentences, and siluer shining eloquence, and that it appertaineth properly to the Gentiles and Heathens, and such as know not GOD. Wherefore the painting, paynting, gilding, and decking of Images, by Saint Ieromes iudgement, is erroneous, seducing and bringing into error (specially the simple and vnlearned) Hethenish, and boyde of the knowledge of GOD.

Surely the Prophet Daniel in the eleuenth Chapter declareth such sumptuous decking of Images with gold, siluer, and precious stones, to be a token of Antichrists kingdome, who (as the Prophet foresaweth) shall worship GOD with such gorgeous things. Now vsually such exquisite adorning and decking of Images, hath risen and bene maintained, either of offerings prouoked by superstition and giuen in Idolatrie, or of spoyles, robberies, vsurie, or goods otherwise vniustly gotten, wherewith wicked men haue giuen part to the Images or Saints, (as they call them) that they might be pardoned of the whole: as of diuers writings and old monuments, concerning the cause and end of certaine great gifts, may well appeare. And in deed such money so wickedly gotten, is most meet to be put to so wicked a vse. And that which they take to be amends for the whole before GOD, is more abominable in his sight, then both the wicked getting, and the more wicked spending of all the rest. For how the Lord alloweth such gifts, hee declareth evidently in the Prophet Esaias, saying, I (saith the Lord) doe loue iudgement, and I hate spoule and rauenie offered in Sacrifice: which the very Gentiles vnder

understood. For Plato sheweth, that such men as suppose that God doeth pardon wicked men, if they giue part of their spoiles and rapine to him, take him to bee like a dogge, that would bee entreated and hired with part of the pray, to suffer the wolues to weare the sheepe. And in case the goods wherewith Images bee decked, were lustily gotten, yet it is extreme madnesse, so foolishly and wickedly to bestow goods purchased by wisdom and trueth. Of such lewdnesse Lactantius writeth thus, When doe in baine decke Images of the Gods with gold, Iuorie, and precious stone, as though they could take any pleasure in those things. For what vse haue they of precious gifts, which vnderstand not feele nothing? Euen the same that dead men haue. For with like reason doe they bury dead bodies, sarced with spices and odours, and clothed with precious vestures, and decke images, which neither felt or knew when they were made, nor vnderstand when they bee honoured, for they get no sense and vnderstanding by their consecration. Thus farre Lactantius, and much more, too long here to rehearse, declaring, that as little girles play with little puppets, so be these decked images great puppets for old fooles to play with. And that wee may knowe what, not onely men of our religion, but Ethnikes also, iudge of such decking of dead images, it is not vnprofitable to heare what Seneca, a wise and excellent learned Senatour of Rome, and Philosopher, saith concerning the foolishnesse of ancient and graue men, vlsed in his time in worshipping and decking of images: Wee (saith Seneca) bee not twisse children (as the common saying is) but alwayes children: but this is the difference, that wee beeing elder, play the children: and in these playes they bring in befoze great and well decked puppets (for so hee calleth images) ointments, incense, and odours. To these puppets they offer by sacrifice, which haue a mouth, but not the vse of teeth. vpon these they put attiring and precious apparell, which haue no vse of clothes. To these they giue gold and siluer, which they who receiue it (meaning the images) lacke, as well as they that haue giuen it from them. And Seneca much commendeth Dionysius king of Sicile, for his merrie robbing of such decked and iewelled puppets. But you will aske, what doeth this appertaine to our Images, which is written against the Idoles of the Gentiles? Altogether surely. For what vse or pleasure haue our images of their decking and precious ornaments? Did our images vnderstand when they were made? or knowe when they bee so trimmed and decked? Bee not these things bestowed vpon them, as much in baine, as vpon dead men which haue no sense? Wherefore it followeth, that there is like foolishnesse and lewdnesse in decking of our images, as great puppets for old fooles, like children, to play the wicked play of idolatry befoze, as was among the Ethnikes and Gentiles. Our Churches stand full of such great puppets, wonderously decked and adorned, Garlands and Coronets bee set on their heads, precious pearles hanging about their neckes, their fingers shine with rings, set with precious stones, their dead and stiffe bodies are clothed with garments stiffe with golde. You would beleue that the images of our men

Saints,

*Dialog. de
legib. 10.*

*Lib. 2. in 1.
cap. 4*

Saints, were some Princes of Persia land with their proud apparell and the idoles of our women Saints, were nice and well trimmed harlots, tempting their paramours to wantonnesse: Whereby the Saints of G D are not honoured, but most dishonoured, and their godlinesse, sobernesse, chastitie, contempt of riches, and of the vanitie of the world, defaced and brought in doubt by such monstrous decking, most differing from their sober and godly liues. And because the whole pageant must thoroughly bee playd, it is not enough thus to decke idoles, but at the last come in the Priests themselves, likewise decked with gold and pearle, that they may be meete seruants for such Lords and Ladies, and fit worshippers of such gods and goddesses. And with a solemn pace they passe forth before these golden puppets, and fall downe to the ground on their marrow bones before these honourable idoles, and then rising by againe, offer by odours and incense vnto them, to giue the people an example of double idolatrie, by worshipping not onely the idole, but the gold also, and riches wherewith it is garnished. Which things, the most part of our olde Martyrs rather then they would doe, or once kneele, or offer by one crumbe of incense before an image, suffered most cruell and terrible deaths, as the histories of them at large doe declare. And here againe their allegation out of Gregoric the first and Damascen, that images bee the Lay-mens Bookes, and that pictures are the Scripture of idoles and simple persons, is worthy to bee considered. For as it hath bene touched in diuers places before, how they bee bookes teaching nothing but lyes, as by Saint Paul in the first Chapter to the Romanes euidently appeareth, of the images of G D: So what manner of bookes and Scripture these painted and gilt images of Saints be vnto the common people, note well I pray you. For after that our preachers shall haue instructed and exhorted the people to the following of the vertues of the Saints, as contempt of this world, pouerty, sobernesse, chastitie, and such like vertues, which vndoubtedly were in the Saints: Thinke you, asloone as they turne their faces from the preacher, and looke vpon the grauen bookes and painted Scripture of the glorious gilt images and idoles, all shining and glittering with metall and stone, and couered with precious vestures, or else with Chere in Terence, behold a paynted table, wherein is set forth by the art of the painter, an image with a nice and wanton apparell and countenance, more like to Venus or Flora, then Mary Magdalen, or if like to Mary Magdalen, it is when she played the harlot, rather then when she wept for her sinnes. When I say they turne about from the preacher, to these bookes and schoolemasters and painted scriptures: shal they not find therein lying bookes? teaching other maner of lessons, of esteeming of riches, of pride, and haughty in apparell, of nicenesse and wantonnesse, and perauenture of whoredome, as Choerea of like pictures was taught. And in Lucian, one learned of Venus Gnidia a lesson, too abominable here to be remembered. Bee not these thinke you prettie bookes and scriptures to simple people, and especially for wiues and young maydens to looke in, reade on, and learne such lessons of? What will they thinke either of the

Greg. Epist.
ad Serenum
Massile.
Damas. de
fide ortho. lib.
4. cap. 17.

the preacher, who taught them contrary lessons of the Saints, and therefore by these carued doctours, are charged with a lye, or of the Saints themselves, if they beleue these grauen bookes and painted scriptures of them, who make the Saintes now reigning in heauen with **G O D**, to their great dishonour, schoolemasters of such vanitie, which they in their life time most abhorred? For what lessons of contempt of riches and bantie of this world, can such bookes, so besmeared with golde, set with precious stones, couered with silkes, teach? What lessons of sobrenesse and chastite, can our women learne of these pictured scriptures, with their nice apparell and wanton lookes? But away for shame with these coloured clokes of Idolatry, of the bookes and scriptures of Images and pictures, to teach idiots, nay to make idiots and make fooles and beasts of Christians. Doe men, I pray you, when they haue the same bookes at home with them, runne on pilgrimage to seeke like bookes at Rome, Compostella, or Hierusalem, to be taught by them, when they haue the like to learne at home? Doe men reuerence some bookes, and despise and set light by other of the same sort? Doe men kneele before their bookes, light candles at noone time, burne incense, offer vp golde and siluer, and other gistes to their bookes? Doe men either feigne or beleue miracles to be wrought by their bookes? I am sure that the new Testament of our Saviour Iesus Christ, containing the worde of life, is a more liuely, expresse, and true Image of our Saviour, then all carued, grauen, moulted, and painted images in the world bee, and yet none of all these things be done to that booke or scripture of the Gospel of our Saviour, which bee done to images and pictures, the bookes and scriptures of lay men and idiots, as they call them, wherefore call them what they list, it is most euident by their deedes, that they make of them no other bookes nor scripture, then such as teach most filthy and horrible idolatry, as the vices of such bookes dayly proue by continuall practising the same. O bookes and scriptures, in the which the deuillish schoolemaster Sathan, hath penned the lewd lessons of wicked idolatry, for his dastardly disciples and schollers to behold, reade, and learne, to **G O D** most high dishonour, and their most horrible damnation. Haue not we deene much bound, thinke you, to those which should haue taught vs the truth out of **G O D** booke and his holy Scripture, that they haue turne by that booke and Scripture from vs, and none of vs to bolde as once to open it, or reade on it? and in stead thereof, to spread vs abroad these goodly, caruen, and gilden bookes and painted scriptures, to teach vs such good and godly lessons? Haue not they done well, after they ceased to stand in pulpets themselves, and to teach the people committed to their instruction, keeping silence of **G O D** word, and become dumbe dogs (as the Prophet calleth them) to set vp in their stead, on euery pillar and corner of the Church, such goodly doctours, as dumbe, but more wicked then themselves be? We neede not to complaine of the lacke of one dumbe parson, having so many dumbe deuillish vicars (I meane these bookes and painted puppets) to teach in their stead. Now in the meane season, whilst the dumbe and dead idoles stand thus decked

and clothed, contrary to **G O D S** law and commandment, the poore Christian people, the liuely images of **G O D**, commended to vs so tenderly by our Saviour Christ as most deare to him, stand naked, shivering for cold, and their teeth chattering in their heads, and no man couereth them, are pined with hunger and thirst, and no man giueth them a penny to refresh them, whereas pounds bee ready at all times (contrary to **G O D S** will) to decke and trimme dead stockes and stones, which neither feelee cold, hunger nor thirst.

Clemens hath a notable sentence concerning this matter, saying thus, That serpent the Diuell doth by the mouth of certaine men utter these words: We for the honour of the inuisible **G O D**, doe worship visible images: which doubtlesse is most false. For if you will truly honour the image of **G O D**, you should by doing well to man, honour the true image of **G O D** in him. For the image of **G O D** is in euery man: But the likenesse of **G O D** is not in euery one, but in those only which haue a godly heart and pure minde. If you will therefore truly honour the image of **G O D**, we doe declare to you the truth, that ye do well to man, who is made after the image of **G O D**, that you giue honour and reverence to him, and refresh the hungry with meat, the thirsty with drinke, the naked with clothes, the sicke with attendance, the stranger harbourlesse with lodging, the prisoners with necessaries: and this shall bee accounted as truly bestowed vpon **G O D**. And these things are so directly appertayning to **G O D S** honour, that whosoever doth not this, shall seeme to haue reproched and done villany to the image of **G O D**. For what honour of **G O D** is this, to runne to images of stocke and stone, and to honour vaine and dead figures of **G O D**, and to despise man, in whom is the true image of **G O D**? And by and by after he sayth, Understand ye therefore that this is the suggestion of the serpent Satan, lurking within you, which perswadeth you that you are godly, when you honour insensible and dead images, and that you be not vngodly, when you hurt or leaue vnsuccoured the liuely and reasonable creatures. All these be the words of Clemens.

Note, I pray you, how this most ancient and learned Doctour, within one hundred yeeres of our Saviour Christes time, most plainly teacheth, that no seruice of **G O D**, or Religion acceptable to him, can be in honouring of dead images: but in succouring of the poore the liuely images of **G O D**, according to Saint Iames, who sayth, This is the pure and true Religion before **G O D** the Father, to succour fatherlesse and motherlesse children, and widowes in their affliction, and to keepe himselfe vndefiled from this world.

True Religion then and pleasing of **G O D**, standeth not in making, setting vp, painting, gilding, clothing and decking of dumbe and dead images (which bee but great puppets and babies for old fooles in dotage, and wicked idolatrie, to dally and play with) nor in kissing of them, capping, kneeling, offering to them, in sending of them, setting vp of candles, hanging vp of legges, armes, or whole bodies of ware before them, or praying, and asking of them or of Saints, things belonging onely to **G O D**

G O D to giue. But all these things bee vaine and abominable, and most damnable before **G O D**. Wherefore all such doe not onely bestow their money and labour in vaine: but with their paines and cost purchase to themselves **G O D S** wrath and bitter indignation, and euermoldesting damnation both of body and soule. For yee haue heard it euidently prooued in these Homilies against idolatrie, by **G O D S** word, the Doctoures of the Church, Ecclesiasticall histories, reason, and experience, that Images haue bene and bee worshipped, and so idolatry committed to them by infinite multitudes, to the great offence of **G O D S** Maiestie, and danger of infinite soules, and that idolatrie can not possibly bee separated from Images set vp in Churches and Temples, gilded and decked gloriously, and that therefore our Images bee in deede very Idoles, and so all the prohibitions, lawes, curses, threatnings of horrible plagues, aswell temporall as eternall, contained in the holy Scripture, concerning idoles, and the makers, and maintainers, and worshippers of them, appertaine also to our Images set vp in Churches and Temples, and to the makers, maintainers, and worshippers of them. And all those names of abomination, which **G O D S** word in the holy Scriptures giueth to the idoles of the Gentiles, appertaine to our Images, being idoles like to them, and hauing like idolatry committed vnto them. And **G O D S** owne mouth in the holy Scriptures calleth them vanities, lies, deceites, uncleannesse, filthinesse, dung, mischiefe, and abomination before the Lord. Wherefore **G O D S** horrible wrath, and our most dreadfull danger can not bee auoided, without the destruction and bitter abolishing of all such Images and idoles out of the Church and Temple of **G O D**, which to accomplish, **G O D** put in the mindes of all Christian princes. And in the meane time, let vs take heede and be wise, O yee beloued of the Lord, and let vs haue no strange gods, but one onely **G O D**, who made vs when wee were nothing, the father of our Lord Jesus Christ, who redeemed vs when wee were lost, and with his holy Spirit who doeth sanctifie vs. For this is life euermoldesting, to know him to bee the onely true **G O D**, and Jesus Christ whom hee hath sent. Let vs honour and worship for Religions sake none but him, and him let vs worship and honour as he will himselfe, and hath declared by his worde, that hee will bee honoured and worshipped, not in, nor by Images or idoles, which he hath most straightly forbidden, neither in kneeling, lighting of candels, burning of incense, offering vp of gifts vnto Images and Idoles, to beleue that wee shall please him, for all these bee abomination before **G O D**: but let vs honour and worshipspe **G O D** in spirit and trueth, fearing and louing him aboue all things, trusting in him onely, calling vpon him, and praying to him onely, praising and lauding of him onely, and all other in him, and for him. For such worshippers doeth our heauenly father loue, who is a most pure Spirit, and therefore will bee worshipped in spirit and trueth. And such worshippers were Abraham, Moses, Dauid, Helias, Peter, Paul, Iohn, and all other the holy Patriarches, Propheets, Apostles, Martyrs,

Iohn.17.

Iohn.4.

Martyrs, and all true Saints of G O D, who all, as the true friends
of G O D, were enemies and destroyers of images and idols, as the ene-
mies of G O D and his true Religion. Wherefore take heed, and be
wise, O yee beloued of the Lord, and that which others, contrary to
G O D S word, bestow wickedly, and to their damnation, vpon deu-
iliches and stones, (no images, but enemies of G O D and his Saints)
that bestow ye, as the faithfull seruants of G O D, according to G O D S
word, mercifully vpon poore men and women, fatherlesse children, wi-
dowes, sicke persons, strangers, prisoners, and such others that bee in
my necessity, that ye may at that great day of the Lord, heare that most
blesed and comfortable saying of our Sauour Christ: Come yee blessed
into the kingdome of my father, prepared for you before the beginning of
the world. For I was hungrie, and ye gaue me meat, thirsty, and ye gaue
me drinke, naked, and ye clothed me, harbourlesse, and ye lodged me, in
prison, and ye visited me, sicke, and ye comforted me. For whatsoever ye
haue done for the poore and needy in my name, and for my sake, that haue
ye done for me. To the which his heavenly kingdome, G O D the fa-
ther of mercies bring vs, for Iesus Christs sake our onely Sauour,
Mediatour, and Adocate, to whom with the holy Ghost, one
immortall, inuisible and most glorious G O D, be
all honour and thankesgiuing, and glory,
world without end.

Amcn.

AN

AN HOMILIE FOR RE- payring and keeping cleane, and comely adorning of Churches.



It is a common custome vsed of all men, when they intend to haue their friends or neighbours to come to their houses to eat or drinke with them, or to haue any solemne assemblie to treat and talke of any matter, they will haue their houses, which they keepe in continuall reparations, to be cleane and fine, lest they should bee counted sluttish, or little to regard their friendes and neighbours. How much more then ought the house of **GOD**, which wee commonly call the Church, to be sufficiently repayred in all places, and to bee honourably adorne

and garnished, and to be kept cleane and sweete, to the comfort of the people that shall resort thereunto.

It appeareth in the holy Scripture, how **GODS** house, which was called his holy Temple, and was the mother Church of all Jewrie, fell sometimes into decay, and was oftentimes prophaned and defiled, through the negligence and vngodlinesse of such as had the charge thereof. But when godly Kings and gouernours were in place, then commandement was giuen forthwith, that the Church and Temple of **GOD** should be repayred, and the deuotion of the people to bee gathered, for the reparation of the same. We reade in the fourth Booke of the Kings, how that king Iosias, being a godly Prince, gaue commandement to the priests, to conuert certaine offerings of the people, towards the reparation and amendment of **GODS** Temple. 4.King. 12.

Like commandement gaue that most godly King Iosias, concerning the reparation and reedification of **GODS** Temple, which in his time he found in soze decay. It hath pleased Almightye **GOD**, that these histories touching the reedifying and repaying of his holy Temple, should be written at large, to the end wee should be taught thereby: first, that **GOD** is well pleased that his people should haue a conuenient place to resort vnto, and to come together, to praise and magnifie **GODS** holy Name. And secondly, hee is highly pleased with all those, which dili-
gently

Agge. i.

gently and zealously goe about to amend and restore such places as are appointed for the Congregation of **G O D S** people to resort vnto, and wherein they humbly and ioyntly render thanks to **G O D** for his benefits, and with one heart and voice praise his holy Name. Thirdly, **G O D** was sore displeased with his people, because they builded, decked, and trimmed by their owne houses, and suffered **G O D S** house to bee in ruine and decay, to ye vncomely and fustiously. Wherefore **G O D** was sore grieved with them, and plagued them, as appeareth in the Prophecie Aggeus. Thus saith the Lord: Is it time for you to dwell in your seel'd houses, and the Lords house not regarded? Pee haue dwel'd much, and gathered in but little, your meat and your clothes haue neither filled you, nor made you warme, and hee that had his wages, put it in a bottolesse purse. By these plagues which **G O D** laide vpon his people for neglecting of his Temple, it may evidently appeare, that **G O D** will haue his Temple, his Church: the place where his Congregation shall resort to magnifie him, well edified, well repaired, and well maintained. Some neither regarding godlinesse, nor the place of godly exercise, will say, The Temple in the old Law was commaunded to bee build and repaired by **G O D** himselfe, because it had great promises annexed vnto it, and because it was a figure, a Sacrament, or a signification of Christ, and also of his Church. To this may bee easily answered: First, that our Churches are not destitute of promises, forasmuch as our Saviour Christ saith, Where two or three are gathered together in my Name, there am I in the middelt among them. A great number therefore comming to Church together in the Name of Christ, haue there, that is to say in the Church, their **G O D** and Saviour Christ Iesus present among the Congregation of his faithfull people, by his grace, by his fauour and godly assistance, according to his most assured and comfortable promises. Why then ought not Christian people to build them Temples and Churches, hauing as great promises of the presence of **G O D**, as euer had Salomon for the materiall Temple which hee did build? As touching the other point, that Salomons Temple was a figure of Christ: we know that now in the time of the cleare light of Christ Iesus the Sonne of **G O D**, all shadowes, figures, and significations are vtterly gone, all vaine and vnprofitable ceremonies, both Jewish and Heathenish, fully abolished. And therefore our Churches are not set by for figures, and significations of Messias and Christ to come, but for other godly and necessary purposes, that is to say, That like as euery man hath his owne house to abide in, to refresh himselfe in, to rest in, with such like commodities: So Almighty **G O D** will haue his house and place whither the whole Parish and Congregation shall resort, which is called the Church and Temple of **G O D**, for that the Church, which is the company of **G O D S** people, doth there assemble and come together to serue him. Not meaning hereby, that the Lord whom the heauen of heauens is not able to holde or comprise, doth dwell in the Church of lime and stone, made with mans hands, as wholly and onely contained there within, and no where els, for so he neuer dwelt in Salomons Temple. Moreover, the Church of Temple

Temple is counted and called holy, yet not of it selfe, but because GODS people resorting thereunto, are holy, and exercise themselves in holy and heavenly things. And to the intent yee may vnderstand further, why Churches were built among Christian people, this was the greatest consideration: that GOD might haue his place, and that GOD might haue his time, duely to be honoured and serued of the whole multitude in the parish. First there to heare and learne the blessed word and will of the everlasting GOD. Secondly, that there the blessed Sacraments, which our Lord and Sauour Christ Iesus hath ordained and appointed, should be duely, reuerently, and decently ministred. Thirdly, that there the whole multitude of GODS people in the Parish, should with one voice and heart call vpon the Name of GOD, magnifie and praise the Name of GOD, render earnest and heartie thanks to our heavenly father for his heape of benefits dayly and plentifully potored vpon vs, not forgetting to bestow our almes vpon GODS poore, to the intent GOD may blesse vs the more richly. Thus yee may well perceiue and vnderstand wherefore Churches were built and set by amongst Christian people, and dedicated & appointed to these godly bles, and wholly exempted from all filthy, prophane, & worldly bles. Wherefore all they that haue little mind or deuotion to repaire and build GODS Temple, are to be counted people of much vngodlinesse, spurning against good order in Christs Church, despising the true honour of GOD, with euill example offending and hindering their neighbours otherwise well and godly disposed. The world thinketh it but a trifle to see their Church in ruine and decay. But who so doth not lay to their helping handes, they sinne against GOD & his holy congregation. For if it had not beene sin to neglect & slightly regard the reedifying and building by againe of his Temple, GOD would not haue beene so much grieued, and so soone haue plagued his people, because they builded and decked their owne houses so gorgeously, and despised the house of GOD their Lord. It is sinne and shame to see so many Churches, so ruinous, and so fouly decayed, almost in euery corner. If a mans priuate house wherein he dwelleth, bee decayed, he will neuer cease till it bee restored by againe. Yea, if his barn where he keepeth his come be out of reparations, what diligence vseth he to make it in perfect state againe? If his stable for his horse, yea, the stie for his swine, be not able to hold out water and wind, how carefull is he to doe cost thereon? And shall we be so mindfull of our common base houses, deputed to so vile employment, & be forgetfull toward that house of GOD, wherein be intreated the words of our eternall saluation, wherein be ministred the Sacraments and mysteries of our redemption? The fountaine of our regeneration is there presented vnto vs, the partaking of the Body and Blood of our Sauour Christ, is there offered vnto vs: And shall we not esteeme the place where so heavenly things are handled? Wherefore if ye haue any reuerence to the seruice of GOD, if ye haue any common honesty, if ye haue any conscience in keeping of necessary and godly ordinances, keepe your Churches in good repaire, whereby ye shall

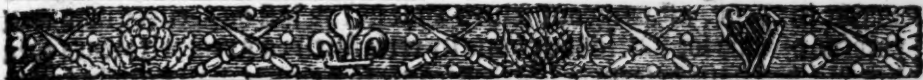
not onely please **G O D**, and deserue his manifold blessings, but also deserue the good report of all godly people.

The second point, which appertaineth to the maintenance of **G O D S** house, is, to haue it well adorned, & comely, and cleane kept. Which things may bee the moze easily reformed, when the Church is well repayed, for like as men are well refreshed and comforted, when they finde their houses hauing all things in good order, and all corners cleane and sweete: so when **G O D S** house the Church is well adorned, with places conuenient to sit in, with the Pulpit for the preacher, with the Lords table, for the ministracion of his holy supper, with the font to Christen in, and also is kept cleane, comely, and sweetly, the people are moze desirous, and the moze comforted to resort thither, and to tarry there the whole time appointed them. With what earnestnesse, with what belement zeale did our Saviour Christ drue the buyers & sellers out of the temple of **G O D**, and hurled downe the tables of the changers of money, and the seates of the Doue-sellers, & could not abide any man to carry a bellell through the Temple? He told them that they had made his fathers house a den of theeues, partly through their superstition, hypocrisie, false worship, false doctrine, and insatiable couetousnesse, and partly through contempt, abusing that place with walking and talking, with worldly matters without all feare of God, and due reuerence to that place. What denues of theeues the Churches of England haue becne made by the blasphemous buying & selling the most precious body and blood of Christ in the Masse, as the world was made to beleue, at diriges, at monethes minds, at trentalles, in abbeyes & chantries, beside other horrible abuses (**G O D S** holy name be blessed for ever) which we now see & vnderstand. All these abominations, they that supplie the roome of Christ, haue cleansed and purged the Churches of England of, taking away all such fulsomnesse and filthinesse, as through blinde deuotion and ignorance hath crept into the Church these many hundred yeres. Wherefore, O yee good Christian people, ye dearely beloued in Christ Iesu, yee that glory not in worldly and vaine religion, in phantasticall adorning and decking, but reioyce in heart to see the glory of **G O D** truly set foorth, and the Churches restored to their ancient and godly vse, render your hearty thanks to the goodnesse of Almighty **G O D**, who hath in our dayes stirred vp the hearts, not onely of his godly Preachers and Ministers, but also of his faithfull and most Christian magistrates and gouernours, to bring such godly things to passe.

And forasmuch as your Churches are scourged and swept from the full and superstitious filthinesse wherewith they were defiled and disfigured: Doe yee your partes, good people to keepe your Churchs comely and cleane; suffer them not to bee defiled with rafne and weather, with dowing of doutes, and owles, stares, and choughs, and other filthinesse, as it is foule and lamentable to behold in many places of this countrey. It is the house of prayer, not the house of talking, of walking, of bawling, of minstrellie, of hatwkes, of dogs. Prouoke not the displeasure and plagues of **G O D**, for despising & abusing his holy house, as the wicked Jewes

Matt. 21.

James did: But haue **G O D** in your heart; be obedient to his blessed will, bind your selues every man and woman, to your power; toward the reparations and cleane keeping of the Church, to the intent that yee may be partakers of **G O D S** manifold blessings, and that yee may be the better encouraged to reioyce to your parish Church; there to learne your duetie towards **G O D** and your neighbour, there to be present and partakers of Christs holy Sacraments, there to render thanks to your heavenly father for the manifold benefits which hee daily powreth vpon you, there to pray together, and to call vpon **G O D S** holy Name, which be blessed world without end. Amen.



AN HOMILIE OF GOOD

Workes. And first of Fasting.



The life which wee liue in this world (good Christian people) is of the free benefit of **G O D** lent vs, yet not to vse it at our pleasure, after our owne fleshy will: but to trade ouer the same in those workes which are becoming them that are become new creatures in Christ. These workes the Apostle calleth good workes, saying, We are **G O D S** workmanship, created in Christ Iesu to good workes, which **G O D** hath ordained that wee should walke in them. And yet his meaning is not by these words, to induce vs,

Ephes 2.

to haue any assistance, or to put any confidence in our workes, as by the merite and deservings of them to purchase to our selues and others remission of sin, and so consequently everlasting life, for that were mere blasphemie against **G O D S** mercy, and great derogation to the bloodshedding of our Saviour Iesus Christ. For it is of the free grace and mercie of **G O D**, by the mediation of the blood of his Sonne Iesus Christ, without merite or deservings on our part, that our sinnes are forgiven vs, that we are reconciled and brought againe into his saour, and are made heires of his heavenly Kingdome. Grace (saith S. Augustine) belonging to **G O D**, who doth call vs, and then hath hee good workes, whosoelver receiued grace. Good workes then bring not forth grace: but are brought forth by grace. The wheele (saith he) turneth round, not to the end that it may be made round: but because it is first made round, therefore it turneth

August. de
diu. quæ
stio. ad Sim.
pli. lib. 1.
Quæst. 28.

neth

*August. de
fide & opo-
ribus cap. 4.*

neth round. So, no man doth good works, to receiue grace by his good works; but because hee hath first receiued grace, therefore consequently he doth good works. And in another place hee saith: good works doe not before in him which shall after ward be iustified, but good works doe follow after when a man is first iustified. **S.** Paul therefore teacheth, that wee must doe good works for diuers respects. First, to shew our selues obedient children vnto our heavenly father, who hath ordained them, that we should walke in them. Secondly, for that they are good declarations and testimonies of our iustification. Thirdly, that others seeing our good works, may the rather by them be stirred vp and erected to glorifie our father which is in heauen. Let vs not therefore be slacke to doe good works, seeing it is the will of **GOD** that we should walke in them, assuring our selues that at the last day, euery man shall receiue of God for his labour done in true faith, a greater reward then his works haue deserued. And because somewhat shall now be spoken of one particular good worke, whose commendation is both in the Law and in the Gospel: thus much is said in the beginning generally of all good works. First, to remoue out of the way of the simple & vnlearned, this dangerous stumbling blocke, that any man should goe about to purchase or buy heauen with his works. Secondly, to take away (so much as may be) from enuious minds, and slanderous tongues, all iust occasion of slanderous speaking, as though good works were relected. This good worke which now shall be entreated of, is fasting, which is found in the Scriptures to be of two sorts. The one outward, pertaining to the body, the other inward, in the heart and mind. This outward fast, is an abstinence from meat, drinke, and all naturall food, yea, from all delicious pleasures and delectations worldly. When this outward fast pertaineth to one particular man, or to a fewe, and not the whole number of the people, for causes which hereafter shalbe declared, then it is called a priuate fast: But when the whole multitude of men, women and children, in a Towneshippe or citie, yea, though a whole countrey do fast, it is called a publique fast. Such was that fast which the whole multitude of the children of Israel were commanded to keepe the tenth day of the seuenth moneth, because almightie God appointed that day to be a cleansing day, a day of atonement, a time of reconciliation, a day where in the people were cleansed from their sinnes. The order and manner how it was done, is written in the. xvi. and xxiii. Chapters of Leuiticus. That day the people did lament, mourne, weepe, and bewaile their former sins. And whosoever vpon that day did not humble his soule, bewailing his sinnes, as is said, abstaining from all bodily foode, vntill the euening, that soule, (saith the almightie **GOD**) should be destroyed from among his people. Wee doe not reade that Moses ordeined, by order of law, any dayes of publique fast throughout the whole yeere, more then that one day. The Jewes notwithstanding had more times of common fasting, which the prophet Zacharie reciteth to bee the fast of the fourth, the fast of the fifth, the fast of the seuenth, and the fast of the tenth moneth. But for that it appeareth not in the Law when

*Leuit. 16.
and 23.*

Zach. 8.

when they were instituted, it is to bee iudged, that those other times of
 fasting, more then the fast of the seventh moneth, were ordained among
 the Jewes by the appointment of their governours, rather of devotion;
 then by any expresse commandement given from **GOD**. Upon the or-
 dinance of this generall fast good men tooke occasion to appoint to them-
 selves private fastes, at such times as they did richer earnestly lament
 and bewaile their sinfull liues, or did addict themselves to more seruient
 prayer, that it might please **GOD** to turne his wrath from them, where
 either they were admonished and brought to the consideration thereof by
 the preaching of the Prophets, or otherwise when they saw present dan-
 ger to hang ouer their heades. This sorrowfullnesse of heart, toynd with
 fasting, they uttered sometime by their outward behauiour and gesture of
 body, putting on sackcloth, sprinkeling themselves with ashes and dust,
 and sitting or lying vpon the earth. For when good men seeke in them-
 selves the heauie burden of sinne, see damnation to bee the reward of it,
 and behold with the eye of their minde the horrour of hell, they tremble,
 they quake, and are inwardly touched with sorrowfullnesse of heart for
 their offences, and cannot but accuse themselves open this their griefe
 vnto Almighty **GOD**, and call vnto him for mercy. This being done
 seriously, their minde is so occupied, partly with sorrow and heauinesse,
 partly with an earnest desire to bee deliuered from this danger of hell and
 damnation, that all desire of meate and drinke is layd apart, and loth-
 somenesse of all worldly things and pleasures commeth in place, so that
 nothing then liketh them more, then to weepe, to lament, to mourne and
 both with wordes and behauiour of body, to shew themselves weary of
 this life. Thus did David fast, when hee made intercession to Almighty
GOD for the childes life, begotten in adultery of Bethsabe Yrias wife.
 King Achab fasted after this sort, when it repented him of murdering of
 Naboth, bewailing his owne sinfull doings. Such were the Nineuites
 fast, brought to repentance by Ionas preaching. When fourty thousand
 of the Israelites were slaine in battaile against the Beniamites, the scrip-
 ture saith All the children of Israel, and the whole multitude of the peo-
 ple went to Bethel, and sate there weeping before the Lord, and fasted all
 that day till night. So did Daniel, Hester, Nehemias, and many others in Iudges 10.
 the old Testament fast. But if any man will say, it is true, so they fasted
 in deede, but we are not now vnder that yoke of the law, we are set at li-
 berty by the freedome of the Gospel; therefore those rites & customes of the
 old law bind not vs, except it can be shewed by **Scriptures** of the new
 Testament, or by examples out of the same, **fasting** now vnder the Gos-
 pel is a restraint of meate, drinke, and all bodily food and pleasures from the
 body, as before. First, that we ought to fast, is a truth more manifest, then
 that it should here neede to bee proued, the **Scriptures** which teach
 the same, are euident. The doubt therefore that is, is whether when
 we fast, wee ought to withhold from our bodies all meate and drinke du-
 ring the time of our fast, or no? That we ought so to doe, may bee well
 gathered vpon a question mooued by the Pharisees to Christ, and by his
 answere againe to the same. Why (say they) doe Iohns disciples fast often, Luke 5.
 and

and pray, & we like wise: but thy disciples eat and drinke, & fast not at all. In this smoothe question, they couch by subtilly this argument of reason, who so fasteth not, that man is not of G O D. For fasting and pray are workes both commended and commanded of G O D in his Scriptures, and all good men, from Moses till this time, as well the Prophets as others, haue exercised themselves in these workes. Iohn also and his disciples at this day doe fast oft, and pray much, and so doe we the Pharisees in like manner: But thy disciples fast not at all, which if thou wilt denie, wee can easily proue it. For whosoever eateth and drinketh, fasteth not. Thy disciples eat and drinke, therefore they fast not. Of this we conclude (say they) necessarily, that neither art thou, nor yet thy disciples, of G O D. Christ maketh answer, saying, Can yet make that the children of the wedding shall fast, while the bridegrome is with them: The dayes shall come, when the bridegrome shall bee taken from them: In those dayes shall they fast. Our Saviour Christ, like a good matter, defendeth the innocencie of his disciples against the malice of the arrogant Pharisees, and proueth that his disciples are not guilty of transgressing any lode of G O D S Law, although as then they fasted, and in his answer reprocueth the Pharisees of superstition and ignorance. Superstition, because they put a religion in their doings, and ascribed holinesse to the outward worke wrought, not regarding to what end fasting is ordeined. Of ignorance, for that they could not discern betwene time and time. They knew not that there is a time of reioycing and mirth, and a time againe of lamentation and mourning, which both he teacheth in his answer, as shalbe touched moze largely hereafter, when we shall shew what time is most fit to fast in.

But here, beloued, let vs note, that our Saviour Christ, in making his answer to their question, denied not, but confessed that his disciples fasted not, and therefore agreeth to the Pharisees in this, as vnto a manifest trueth: that who so eateth and drinketh, fasteth not. Fasting then, euen by Christs assent, is a withholding of meate, drinke, and all naturall food from the body, for the determined time of fasting. And that it was bled in the primitive Church, appeareth most evidently by the Chalcedon councell, one of the foure first generall councells. The fathers assembled there, to the number of 630. considering with themselves how acceptable a thing fasting is to G O D, when it is bled according to his word: Again, hauing before their eyes also the great abuses of the same crept into the Church at those dayes, through the negligence of them which should haue taught the people the right vse thereof, and by baine gloses, deuised of men: to reforme the sayd abuses, and to restore this so good and godly a worke, to the true vse thereof, decreed in that councell, that euery person as well in his priuate as publique fast, should continue all the day without meate and drinke, till after the Euening prayer. And whosoever did eat or drinke before the Euening prayer was ended, should be accounted and reputed not to consider the puritie of his fast. This Canon teacheth so evidently how fasting was bled in the primitive Church, as by words it cannot be more plainly expressed.

Fasting

fasting then, by the decree of those six hundred and thirty fathers, grounding their determination in this matter vpon the sacred Scriptures, and long continued vantage or practise, both of the Prophets and other godly persons, before the coming of Christ, and also of the Apostles and other deuout men in the new Testament, is, a withholding of meate, drinke, and all naturall food from the body, for the determined time of fasting. Thus much is spoken hitherto, to make plaine vnto you what fasting is. Now hereafter shall be shewed the true and right vse of fasting.

Good workes are not all of one sort. For some are of themselves and of their owne proper nature alwayes good: as to loue **G O D** aboue all things, to loue thy neighbour as thy selfe, to honour thy father and mother, to honour the higher powers, to giue to euery man that which is his due, and such like. Other workes there bee, which considered in themselves, without further respect, are of their owne nature meerly indifferent, that is, neither good nor euill, but take their denomination of the vse or ende whereunto they serue. Which workes hauing a good end, are called good workes, and are so in deede: but yet that cometh not of themselves, but of the good end whereunto they are referred. On the other side; if the end that they serue vnto, bee euill, it can not then otherwise bee, but that they must needs bee euill also. Of this sort of workes, is fasting, which of it selfe is a thing meerly indifferent: but it is made better or worse by the ende that it serueth vnto. For when it respecteth a good ende, it is a good worke: but the ende being euill, the worke it selfe is also euill. To fast then with this perswasion of minde, that our fasting, and our good workes, can make vs perfect and iust men, and finally, bring vs to heauen: this is a diuelish perswasion, and that fast is so far of from pleasing of **G O D**, that it refuseth his mercy, and is altogether derogatory to the merites of Christs death, and his precious bloodshedding. This doeth the parable of the Pharisee and the Publicane teach. Two men (sayth Christ) went by together into the Temple to pray, the one a Pharisee, the other a Publicane: The Pharisee stood and prayed thus with himselfe: I thanke thee, **O G O D**, that I am not as other men are, extortioners, vniust, adulterers, and as this publicane is, I fast twise in the weeke, I giue tithes of all that I possesse. The Publicane stood a farre off, and would not lift vp his eyes to heauen, but smote his brest, and said, **G O D** bee mercifull to me a sinner. In the person of this Pharisee, our Sauour Christ setteth out to the eye, and to the iudgement of the world, a perfect, iust, and righteous man, such a one as is not spotted with those vices that men commonly are infected with, extortion, bribery, polling and pilling their neighbour, robbers and spoilers of common weales, crafty, & subtil in chopping and changing, using false weightes, and detestable periury in their buying and selling, fornicators, adulterers, & vicious liuers. The Pharisee was no such man, neither faulty in any such like notorious crime. But where other transgressed by leauing things vndone, which yet the Lawe required: this man did more then was requisite by the Law. For hee fasted thrice in the

Luke 28.

weeke, and gaue tithes of all that hee had. What could the world then iustly blame in this man? yea, what outward thing moze could bee desired to be in him, to make him a moze perfect and a moze iust man? Truly nothing by mans iudgement: And yet our Sauriour Christ preferreth the poore Publicane without fasting before him with his fast. The cause why hee doeth so, is manifest. For the publicane hauing no good workes at all to trust vnto, yeelded by himselfe vnto GOD, confessing his sinnes, and hoped certainly to bee saued by GODS free mercie onely. The Pharisee gloried, and trusted so much to his workes, that he thought himselfe sure ynough without mercy, and that hee should come to heauen by his fasting and other deeds. To this end serueth that parable. For it is spoken to them that trusted in themselves, that they were righteous, and despised other. Now because the Pharisee directeth his worke to an euill ende, seeking by them iustification, which in deede is the proper worke of GOD, without our merites, his fasting twise in the weeke, and all his other workes, though they were neuer so many, and seemed to the world neuer so good and holy, yet in very deede before GOD they are altogether euill and abominable. The marke also that the Hypocrites shoote at with their fast, is, to appeare holy in the eye of the world, and so to winne commendation and praise of men. But our Sauriour Christ sayth of them, they haue their reward, that is, they haue prayse and commendation of men, but of GOD they haue none at all. For whatsoeuer tendeth to an euill end, is it selfe, by that euill end, made euill also. Againe, so long as wee keepe vngodlinesse in our hearts, & suffer wicked thoughts to tarry there, though we fast as oft as did either S. Paul, or Iohn Baptist, and keepe it as straightly as did the Penitentes: yet shall it bee not only vnprofitable to vs, but also a thing that greatly displeaseth Almighty GOD. For he sayth, that his soule abhorreth and hateth such fastings, yea they are a burden vnto him, and he is weary of bearing them. And therefore hee enuieith most sharply against them, saying by the mouth of the Prophet Esay, Behold, when you fast, your lust remaineth still, for doe ye no lesse violence to your debtors. Loe, ye fast to strife and debate, and to smite with the fist of wickednesse. Now ye shall not fast thus, & you may make your voice to be heard aboue. Thinke yee this fast pleaseeth me, that a man should chasten himselfe for a day? Should that bee called a fasting, or a day that pleaseeth the Lord? Now dearely beloued, seeing that Almighty GOD alloweth not our fast for the works sake, but chiefly respecteth our heart how it is affected, & then esteemeth our fast either good or euill by the end that it serueth for: it is our part to rent our hearts, & not our garments as we are aduertised by the Prophet Ioe, that is, our sorrow and mourning must bee inward in heart, and not in outward shew onely, yea, it is requisite that first before all thinges, wee cleanse our heartes from sinne, and then to direct our fast to such an end as GOD will allowe to be good.

There bee three endes, whereunto if our fast bee directed, it is then a worke profitable to vs, and accepted of GOD.

The

Matt. 6.

Esay. 1.

Esay. 8.

Ioe. 2.

The first is, to chastise the flesh, that it be not too wanton, but tamed and brought in subiection to the spirit. This respect had Saint Paul in his fast, when he sayd, I chastise my body, and bring it into subiection, lest by any meanes it commeth to passe, that when I haue preached to other, I my selfe be found a castaway. 1. Cor. 9.

The second, that the spirit may be more earnest and feruent to prayer. To this end fasted the Prophets and teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the Gospel. The same two Apostles fasted for the like purpose, when they commended to God, by their earnest prayers, the congregations that were at Antioch, Pylidia, Iconium, and Lystra, as we read in the Acts of the Apostles. Acts 13.
Acts 14.

The third, that our fast bee a testimonie and witnesse with vs before God, of our humble submission to his high maiesty, when we confesse and acknowledge our sinnes vnto him, and are inwardly touched with sorrowfulnesse of heart, bewayling the same in the affliction of our bodies. These are the three ends, or right vses of fasting. The first belongeth most properly to private fast. The other two are common, as well to publike fast, as to private: and thus much for the vse of fasting. Lord haue mercy vpon vs, and giue vs grace, that while wee liue in this miserable world, we may through thy helpe bring forth this, and such other fruites of the spirit, commended and commanded in thy holy word, to the glory of thy Name, and to our comforts, that after the race of this wretched life, we may liue euerlastingly with thee in thy heauenly kingdome, not for the merits and worthinesse of our workes, but for thy mercies sake, and the merites of thy deare Sonne Iesus Christ, to whom with thee & the Holy Ghost, be all laud, honour, and glory, for euer and euer. Amen.

H h 2

The

¶ The second part of the Homily
of Fasting.



In the former Homilie (beloued) was shewed, that among the people of the Jewes, fasting as it was commanded them from God by Moses, was to abstaine the whole day, from morning till night, from meat, drink, & all maner of food, that nourisheth the body, & that whoso tasted ought before the euening, on the day appointed to fasting, was accounted among them a breaker of his fast. Which order, though it seemeth strange to some in these our dayes, because it hath not been so generally vsed in this Realme of many yeeres past: yet that it was so among Gods people (I meane the Jewes) whom before the coming of our Saviour Christ, GOD did boughsafe to chuse vnto himselfe, a peculiar people aboue all other nations of the earth, and that our Saviour Christ so vnderstood it, and the Apostles after Christs ascension did vse it, was there sufficiently proued by the testimonies and examples of the holy Scriptures, aswell of the new Testament, as of the old. The true vse of fasting was there also shewed. In this second part of this Homilie shalbe shewed, that no constitution or Law made by man, for things which of their owne proper nature be meere indifferent, can binde the conscience of Christian men to a perpetuall obseruation and keeping thereof, but that the higher powers haue full liberty to alter and change euery such law and ordinance, either Ecclesiasticall or Politicall, when time and place shall require. But first an answer shall be made to a question that some may make, demanding what iudgement wee ought to haue of such abstinences as are appointed by publike order and Lawes made by Princes, and by the authority of the Magistrates, vpon policy, not respecting any Religion at all in the same. As when any Realme in consideration of the maintayning of fisher townes bordering vpon the seas, and for the encrease of fisher men, of whom doe spring Mariners to goe vpon the sea, to the furnishing of the nauie of the Realme, whereby not onely commodities of other countries may bee transported, but also may be a necessary defence to resist the inuasion of the aduersary.

For the better vnderstanding of this question, it is necessary that we make a difference betweene the policies of Princes, made for the ordering of their common weales, in prouision of things seruing to the most sure defence of their subjects and countreyes, and betweene Ecclesiasticall policies, in prescribing such workes, by which, as by secondary meanes, GODS wrath may be pacified, and his mercy purchased. Politicall
lawes

lawes made by Princes, for conseruation of their policie, not repugnant vnto **G O D S** Law, ought of all Christian subiects with reuerence of the Magistrate to bee obeyed, not onely for feare of punishment, but also (as the Apostle saith) for conscience sake. Conscience I say, not of the thing which of it owne nature is indifferent: but of our obedience, which by the Law of **G O D** we owe vnto the Magistrate, as vnto **G O D S** minister. By which positive lawes, though wee subiects for certaine times and dayes appointed, bee restrained from some kindes of meates and drinke, which **G O D** by his holy word hath left free to bee taken and vsed of all men with thanksgiving in all places, and at all times: yet for that such lawes of Princes and other Magistrates are not made to put holinesse in one kinde of meate and drinke more then another, to make one day more holy then another, but are grounded meerey vpon policie, all subiects are bound in conscience to keepe them by **G O D S** commandement, who by the Apostle willet all without exception, to submit themselues vnto the authoritie of the higher powers. And in this point concerning our dueties which be here dwelling in England, smitten with the sea as we be, we haue great occasion in reason to take the commodities of the water, which almighty **G O D** by his diuine prouidence hath layd so nigh vnto vs, whereby the encrease of victuals vpon the land may the better be spared and cherished, to the sooner reducing of victuals to a more moderate price, to the better sustenance of the poore. And doubtlesse hee seemeth to be too daintie an Englishman, who considering the great commodities which may ensue, will not forbear some piece of his licentious appetite vpon the ordinance of his Prince, with the consent of the wise of the Realme. What good English heart would not wish that the old ancient glory should returne to the Realme, wherein it hath with great commendations excelled before our dayes, in the furniture of the Hauie of the same? What will more daunt the hearts of the aduersaries, then to see vs well fenced and armed on the sea, as we be reported to be on the land? If the Prince requested our obedience to forbear one day from flesh more then we doe, and to bee contented with one meale in the same day, should not our owne commodity thereby perswade vs to subiection? But now that two meales bee permitted on that day to bee vsed, which sometime our Elders in very great numbers in the Realme did vse with one onely spare meale, and that in fish onely: shall we thinke it so great a burthen that is prescribed?

Furthermore, consider the decay of the towne nigh the seas, which should be most ready by the number of the people there to repulse the enemy, and we which dwell further off vpon the land, hauing them as our buckler to defend vs, should bee the more in safety. If they be our neighbours, why should we not wish them to prosper? If they be our defence as mightest at hand to repell the enemy, to keepe out the rage of the seas which els would breake vpon our faire pastures, why should we not cherish them? Neither doe we vrg that in the Ecclesiasticall policie, prescribing a fourme of fasting, to humble our selues in the sight of almighty **G O D**, that that order which was vsed among the Jewes, and practi-

led by Christs Apostles after his ascension, is of such force and necessitie, that that onely ought to bee bled among Christians, and none other, for that were to binde G O D S people vnto the yoke and burthen of Moses policie, yea, it were the very way to bring vs which are set at libertie by the freedome of Christs Gospel, into the bondage of the Law againe, which G O D forbid that any man should attempt or purpose. But to this end it serueth, to shew how farre the order of fasting now bled in the Church at this day, differeth from that which then was bled. G O D S Church ought not, neither may it be so tyed to that or any other order now made, or hereafter to be made and deuised by the authoritie of man, but that it may lawfully for iust causes, alter, change, or mitigate those Ecclesiasticall decrees and orders, yea, recede wholly from them: and breake them, when they tend either to superstition, or to impietie, when they draw the people from G O D, rather then worke any edification in them. This authoritie Christ himselfe bled, and left it to his Church. He bled it I say: For the order or decree made by the Elders for washing oft times, which was diligently obserued of the Iewes, yet tending to superstition, our Sauour Christ altered and changed the same in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This authoritie to mitigate lawes and decrees Ecclesiasticall, the Apostles practised, when they, writing from Jerusalem vnto the congregation that was at Antioch, signified vnto them that they would not lay any further burthen vpon them, but these necessities: that is, that they should abstaine from things offered vnto idoles, from blood, from that which is strangled, and from fornication, notwithstanding that Moses law required many other obseruances. This authoritie to change the orders, decrees, and constitutions of the Church, was after the Apostles time bled of the fathers about the manner of fasting, as it appeareth in the Tripartite history, where it is thus written: Touching fasting, we finde that it was diuerly bled in diuers places by diuers men. For they at Rome fast three weekes together before Easter, sauing vpon the Saturdayes and Sundayes, which fast they call Lent. And after a few lines in the same place, it followeth: They haue not all one vniforme order in fasting. For some doe fast and abstaine both from fish and flesh. Some when they fast, eate nothing but fish. Others there are, which when they fast, eate of all water foules, as well as of fish, grounding themselves vpon Moses, that such foules haue their substance of the water, as the fishes haue. Some others when they fast, will neither eate hearbs nor egges. Some fasters there are, that eate nothing but dry bread. Others when they fast, eate nothing at all, no not so much as dry bread. Some fast from all maner of foode till night, and then eate, without making any choice or difference of meates. And a thousand such like diuers kindes of fasting may bee found in diuers places of the world, of diuers men diuerly bled. And for all this great diuersitie in fasting, yet charitie the very true bond of Christian peace was not broken, neither did the diuersitie of fasting breake at any time their agreement and concord in faith. To abstaine sometime from certaine meates, not because the meates

Actes 15.

Tripartit.
hist. lib. 9.
cap. 38.

Ensch. lib. 5.
cap. 24.

meates are euill, but because they are not necessary, this abstinence (saith Saint Augustine) is not euill. And to reſtraine the vse of meates when neceſſity and time ſhall require, this (saith he) doth properly pertain to Chriſtian men.

*Dogma.
ecclesiast.
cap. 66.*

Thus yee haue heard, good people, firſt that Chriſtian ſubiectes are bound euen in conſcience to obey princes lawes, which are not repugnant to the Lawes of GOD. Ye haue alſo heard that Chriſtes Church is not ſo bound to obſerue any order, law, or decree made by man, to preſcribe a ſourme in religion: but that the Church hath full power and authoritie from GOD, to change and alter the ſame, when neede ſhall require, which hath bene ſhewed you by the example of our Sauour Chriſt, by the practiſe of the Apoſtles, and of the fathers ſince that time.

Now ſhall be ſhewed briefly what time is meete for faſting, for all times ſerue not for all things: but as the wiſe man ſaith, All things haue their times. There is a time to weepe, and a time againe to laugh, a time to mourne, and a time to reioyce. &c. Our Sauour Chriſt excuſed his diſciples, and reprooued the Pharifees, becauſe they neither regarded the vse of faſting, nor conſidered what time was meete for the ſame. Which both he teacheth in his anſwere, ſaying, The children of the marriage cannot mourne, while the bridegrome is with them. Their queſtion was of faſting, his anſwere is of mourning, ſignifying vnto them plainly that the outward faſt of the body, is no faſt before GOD, except it be accompanied with the inward faſt, which is a mourning and a lamentation of the heart, as is before declared. Concerning the time of faſting, he ſaith, The dayes will come, when the bridegrome ſhall be taken from them, in thoſe dayes they ſhall faſt. By this it is manifeſt, that it is no time of faſting while the marriage laſteth, and the bridegrome is there preſent. But when the marriage is ended, and the bridegrome gone, then is it a meete time to faſt. Now to make plaine vnto you what is the ſenſe and meaning of theſe words, Wee are at the marriage, and againe, The bridegrome is taken from vs: Ye ſhall note, that ſo long as GOD reuealeth his mercy vnto vs, and giueth vs of his benefites, either ſpirituall or corporall, wee are ſayd to be with the bridegrome at the marriage. So was that good olde father Iacob at the marriage, when hee vnderſtood that his ſonne Ioseph was aliue, and ruled all Egypt vnder king Pharao. So was David in the marriage with the bridegrome, when he had gotten the victory of great Goliath, and had ſmitten off his head. Iudith and all the people of Bethulia were the children of the wedding, and had the bridegrome with them, when GOD had by the hand of a woman ſlaine Holofernes, the grand captaine of the Aſſyrians hoſt, and diſcomfited all their enemies. Thus were the Apoſtles the children of the marriage while Chriſt was corporally preſent with them, and defended them from all dangers, both ſpirituall and corporall. But the marriage is ſaid then to bee ended, and the bridegrome to be gone, when Almighty GOD ſmiteth vs with affliction, and ſeemeth to leaue vs in the middeſt of a number of aduerſities. So GOD ſometime ſtrieth priuate men privately with ſundry aduerſities, as trouble of mind,

loſſe

Eccles. 3.

Matth. 9.

*Luke 5.
Matth. 6.*

Psal. 51.

3. King. 21

losse of friendes, losse of goods, long and dangerous sicknesses, &c. Then is it a fit time for that man to humble himselfe to Almighty **GOD** by fasting, and to mourne and to bewaile his sinnes with a sorrowfull heart, and to pray vnfainedly, saying with the Prophet Dauid, Turne away thy face, O Lord, from my sinnes, and blot out of thy remembrance all mine offences. Againe, When **GOD** shall afflict a whole region or countrey with warres, with famine, with pestilence, with strange diseases and vnknown sicknesses, and other such like calamities: then is it time for all states and sortes of people, high and low, men, women, and children, to humble themselves by fasting, and bewaile their sinfull living before **GOD**, and pray with one common voyce, saying thus, or some other such like prayer. Bee fauourable O Lord, be fauourable vnto the people, which turneth vnto thee, in weeping, fasting, and praying, spare thy people whom thou hast redeemed with thy precious blood, and suffer not thine inheritance to bee destroyed and brought to confusion. Fasting thus bled with prayer, is of great efficacye, and waigheth much with **GOD**. So the angel Raphael told Tobias, It also appeareth by that which our Saviour Christ answered to his disciples, demanding of him why they could not cast forth the euill spirit out of him, that was brought vnto them. This kinde (saith hee) is not cast out but by fasting and prayer. How auailable fasting is, how much it waileth with **GOD**, and what it is able to obtaine at his hand, can not better bee set forth, then by opening vnto you, and laying before you some of those notable things that haue beene brought to passe by it. Fasting was one of the meanes whereby Almighty **GOD** was occasioned to alter the thing which hee had purposed concerning Ahab, for murdering the innocent man Naboth, to possesse his vineyard. **GOD** spake vnto Elia, saying: Goe thy way and say vnto Ahab, Hast thou killed, and also gotten possession? Thus sayth the Lord, In the place where dogges licked the bloud of Naboth, shall dogges euen like thy bloud also. Behold, I will bring euill vpon thee, and will take away thy posteritie: Yea, the dogges shall eat him of Ahabs stocke that dieth in the city, and him that dieth in the field shall the foules of the ayre eate. This punishment had Almighty **GOD** determined for Ahab in this world, and to destroy all the male kinde that was begotten of Ahabs body, besides that punishment which should haue happened vnto him in the world to come. When Ahab heard this, he rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackcloth, and went barefooted. Then the word of the Lord came to Elia, saying, Seest thou how Ahab is humbled before me? Because he submitteth himselfe before me, I will not bring that euill in his dayes, but in his sonnes dayes will I bring it vpon his house. Although Ahab through the wicked counsell of Iesabel his wife had committed shamefull murder, and against all right disinherited and dispossessed for euer Naboths stocke of that vineyard: yet vpon his humble submission in heart vnto **GOD**, which hee declared outwardly by putting on sackcloth and fasting, **GOD** changed his sentence, so that the punishment which hee had determined, fell not vpon Ahabs house in his time,

time, but was deferred vnto the dayes of Ioram his sonne. Heere we may see of what force our outward fast is, when it is accompanied with the inward fast of the mind, which is (as is sayd) a sorrowfulnes of heart, detesting and bewayling our sinfull doings. The like is to be seene in the Nineuites: for when **GOD** had determined to destroy the whole city of Nineue, and the time which he had appointed, was euen now at hand, hee sent the Prophet Ionas to say vnto them: yet forty dayes, and Nineue shall be ouerthrowen. The people by and by beleued **GOD**, and gaue themselves to fasting, yea, the King by the aduice of his counsell, caused to bee proclaimed saying, Let neither man nor beast, bullocke nor sheepe taste any thing, neither seed nor drinke water: But let man and beast put on sackcloth, and crie mightily vnto **GOD**, yea, let euery man turne from his euill way, and from the wickednesse that is in their hands. Who can tell if **GOD** will turne and repent, and turn away from his fierce wrath, that we perish not? And vpon this their hearty repentance, thus declared outwardly with fasting, renting of their clothes, putting on sackcloth, and sprinkling themselves with dust and ashes, the Scripture saith, God saw their workes that they turned from their euill waies, & God repented of the euill that he had sayd that he would do vnto them, and he did it not. Now beloued, yee haue heard first what fasting is, as well that which is outward in the body, as that which is inward in the heart. Ye haue heard also that there are three ends or purposes, whereunto if our outward fast be directed, it is a good worke that **GOD** is pleased with. Thirdly hath beene declared, what time is most meet for to fast, either priuately or publikey. Last of all, what things fasting hath obtayned of **GOD**, by the examples of Ahab and the Nineuites. Let vs therefore dearely beloued, seeing there are many more causes of fasting and mourning in these our dayes, then hath beene of many yeeres heeretofore in any one age, endeavour our selues both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly exercise of fasting, in such sort and manner, as the holy Prophets, the Apostles, and diuers other deuout persons for their time vled the same. **GOD** is now the same **GOD** that he was then. **GOD** that loueth righteousnesse, and that hateth iniquity, **GOD** which willeth not the death of a sinner, but rather that he turne from his wickednesse and liue, **GOD** that hath promised to turne to vs, if we refuse not to turne to him: yea, if we turne our euill workes from before his eyes, cease to doe euill, learne to doe well, seeke to doe right, releue the oppressed, be a right iudge to the fatherlesse, defend the widow, breake our bread to the hungry, bring the poore that wander into our house, clothe the naked, and despise not our brother which is our owne flesh: then shalt thou call (sayth the Prophet) and the Lord shall answer, thou shalt crie, and hee shall say, heere am I: Yea, **GOD** which heard Ahab and the Nineuites, and spared them, will also heare our prayers, and spare vs so, that we after their example, will brisaynedly turne vnto him: yea, he will blesse vs, with his heauenly benedictions the time that we haue to carrie in this world, and after the race

Ionas 3.

of

of this mortall life, he will bring vs to his heauenly kingdome, where we shall reigne in euerlasting blessednes with our Sauour Christ, to whom with the Father and the holy Ghost, bee all honour and glory for euer and euer, Amen.

AN HOMILIE AGAINST

Gluttony and Drunkenesse.



We haue heard in the former Sermon, welbeloued, the description and the vertue of fasting, with the true vse of the same. Now yee shall heare how foule a thing gluttony and drunkenesse is to soe GOD, the rather to moue you to vse fasting the more diligently. Understand yee therefore, that Almighty GOD (to the end that we might keep our selues vndefiled and serue him in holynesse and righteousnesse, according to his word) hath charged in his Scriptures so many as looke for the glorious appearing of our

Titus 2.

Sauour Christ, to lead their liues in all sobriety, modesty, and temperancie. Whereby we may learne how necessary it is for euery Christian that will not be found vnready at the comming of our Sauour Christ, to liue sober minded in this present world, forasmuch as otherwise being vnready, he cannot enter with Christ into glory: And being vnarmed in this behalfe, he must needes bee in continuall danger of that cruell aduersary the roaring Lion, against whom the Apostle Peter warneth vs to prepare our selues in continuall sobriety, that we may resist, being stedfast in fayth. To the intent therefore that this sobernesse may bee vsed in all our behauiour, it shall be expedient for vs to declare vnto you how much all kinde of excelsse offendeth the maiestie of almighty GOD, and how grievously hee punisheth the immoderate abuse of those his creatures which he ordeineth to the maintenance of this our needy life, as meate, drincke, and apparell. And againe, to shew the noysome diseases and great mischiefs that commonly doe follow them, that inordinately giue vp themselves to be caried headlong with such pleasures as are ioynd eyther with daintie and ouerlarge fare, or else with costly and sumptuous apparell.

Titus 2.

1. Pet. 5.

And

And first, that ye may perceiue how detestable and hatefull all excesse in eating and drinking is before the face of almighty G O D, ye shall call to minde what is written by Saint Paul to the Galathians, where hee numb'reth gluttonie and drunkenesse among those horrible crimes, with the which (as he saith) no man shall inherite the kingdome of heauen. Hee reckoneth them among the deedes of the flesh, and coupleth them with idolatrie, whozedom, and murder, which are the greatest offences that can bee named among men. For the first spoyleth G O D of his honour, the second defileth his holy Temple, that is to wit, our owne bodies, the third maketh vs companions of Cayne in the slaughter of our brethren, and who so committeth them, as Saint Paul saith, cannot inherite the kingdome of G O D. Certainly, that sinne is very odious and lothsome before the face of G O D, which causeth him to turne his fauourable countenance to farre from vs, that hee should cleane barre vs out of the doores, and disherite vs of his heauenly kingdome. But hee so much abhorreth all beastly banquetting, that by his sonne our Saviour Christ in the Gospel, hee declareth his terrible indignation against all belly gods, in that hee pronounceth them accursed, saying, *Woe be to you that are full, for yee shall hunger.* And by the Prophet Elias hee cryeth out, *Woe be to you that rise vp early to giue your selues to drunkennes, & set all your mindes so on drinking, that you sit swelling thereat vntill it bee night.* The Harpe, the Lute, the shalme, and plentie of wine are at your feastes, but the workes of the Lord yee doe not beholde, neither consider the workes of his hands. *Woe be vnto you that are strong to drinke wine, and are mighty to aduance drunkenesse.* Heere the Prophet plainly teacheth, that fasting and banquetting maketh men forgetfull of their duty towards G O D, when they giue themselves to all kindes of pleasures, not considering nor regarding the workes of the Lord, who hath created meates and drinkes, as S. Paul sayth, to bee receiued thankfully of them that beleue and know the trueth. So that the very beholding of these creatures (being the handy worke of Almighty God) might teach vs to vse them thankfully as God hath ordeyned. Therefore they are without excuse before God, which either filthily feede themselves, not respecting the sanctification which is by the word of God and prayer, or else vnthankfully abuse the good creatures of God by surfeiting & drunkennes, soasmuch as Gods ordinances in his creatures plainly forbidde it. They that giue themselves therefore to bibbing and banquetting, being without all consideration of Gods iudgements, are suddenly oppressed in the day of vengeance. Therefore Christ saith to his disciples, *Take heede to your selues, least at any time your hearts bee overcome with surfeiting and drunkenesse, and cares of this world, and so that day come on you vnwares.* Whosoether then will take warning at Christ, let him take heede to himselfe, least his heart being ouerwhelmed by surfeiting and drownd in drunkennes, he be taken vnwares with that vnchaste seruant, which, thinking not on his masters coming, began to smite his fellow seruants, & to eate, & to drinke, & to bee drunken, & being suddenly taken, hath his iust reward with vnbeleauing hypocrites. They

Galat. 5.

Luke 6.

Esaie 5.

1. Tim. 4.

Luke 2.

Luke. 12.

Joel 1.

Gen. 3.

2. Pet. 2.
Noah.

Lot.

they that use to drink deeply, & to feed at full (wallowing themselves in all kind of wickednes) are brought asleep in that slumbring forgetfulness of Gods holy will & commandements. Therefore almighty God cryeth by the Prophet Joel: Awake ye drunkards, weepe and howle all ye drinkers of wine, because the new wine shall be pulled from your mouth. Here the Lord terribly threatneth to withdraw his benefites from such as abuse them, and to pull the cup from the mouth of drunkards. Here we may learne, not to sleepe in drunkenness and surfetting, lest God deprive us of the use of his creatures, when we unkindly abuse them. For certainly the Lord our God will not only take away his benefites when they are unthankfully abused: but also in his wrath and heauie displeasure take vengeance on such as immoderately abuse them. If our first parents Adam and Eue had not obeyed their greedy appetite in eating the forbidden fruit, neither had they lost the fruition of Gods benefites which they then enjoyed in paradise, neither had they brought so many mischiefs both to themselves, and to all their posteritie. But when they passed the bounds that God had appointed them, as unworthy of Gods benefites, they are expelled and driven out of paradise, they may no longer eat the fruites of that garden, which by excess they had so much abused. As transgressors of Gods commandement, they and their posterity are brought to a perpetuall shame and confusion, and as accursed of God, they must now sweate for their liuing, which before had abundance at their pleasure. Euen so, if we in eating and drinking exceede, when God of his large liberality sendeth plenty, he will soone change plenty into scarcenesse. And whereas we gloried in fulnesse, he will make vs empty, and confound vs with penury, yea, we shall be compelled to labour and trauaile with paines, in seeking for that which we sometime enjoyed at ease. Thus the Lord will not leaue them unpunished, who not regarding his works, follow the lusts and appetites of their owne hearts. The Patriarch Noah, whom the Apostle calleth the preacher of righteousness, a man exceedingly in Gods saueur, is in holy Scripture made an example, whereby we may learne to auoid drunkenness. For when he had power in wine more then was conuenient, in filthy manner hee lay naked in his tent, his priuities discovered. And whereas sometime hee was so much esteemed, he is now become a laughing stocke to his wicked sonne Cham, no small griefe to Sem and Iapheth his other two sonnes, which were ashamed of their fathers beastly behauiour. Heere wee may note that drunkenness bringeth with it shame and derision, so that it neuer escapeth unpunished. Lot in like manner, being overcome with wine, committed abominable incest with his owne daughters. So will almighty God giue ouer drunkards, to the shameful lusts of their owne hearts. Heere is Lot by drinking fallen so farre beside himselfe, that he knoweth not his owne daughters. Who would haue thought that an olde man in that heauie case, hauing lost his wife and all that he had, which had seene euen now Gods vengeance in fearefull manner declared on the foue Cities for their vicious liuing, should be so farre past the remembrance of his duety? But men overcome with drinke, are altogether

made

made as Seneca saith. He was deceiued by his daughters: but no man
 may deceiue themselves, neuer thinking that **GOD** by his terrible pu-
 nishments will bee auenged on them that offend by excess. It is no
 small plague that Lot purchased by his drunkenesse. For he had copula-
 tion most filthy with his owne daughters, which conceived thereby, so
 that the matter is brought to light, it can no longer bee hidde. Two in-
 cestuous children are borne, Ammon and Moab, of whom came two na-
 tions, the Ammonites and Moabites, abhorred of **GOD**, and cruell ad-
 uersaries to his people the Israelites. Lot hath gotten to himselfe
 by drinking, sorrow, and care, with perpetuall infamie and reproch vnto
 the worldes ende. If **GOD** spared not his seruant Lot, being other-
 wise a godly man, nephew vnto Abraham, one that entertained the An-
 gels of **GOD**: what will he doe to these beastly belly staves, which want
 of all godlinesse or vertuous behaviour, not once, but continually day
 and night, giue themselves wholly to bibbing and banquetting? But let
 vs yet further behold the terrible examples of **GODS** indignation a-
 gainst such as greedily follow their insatiable lusts. Amnon the sonne of
 David, feasting himselfe with his brother Absolom, is cruelly murdered of
 his owne brother. Holophernes, a valiant and mighty captaine, being
 ouerwhelmed with wine, had his head striken from his shoulders by
 that seely woman Iudith. Simon the hie Priest, and his two sonnes Matta-
 thias and Iudas, being entertained of Ptolomie the sonne of Abobus, who
 had before married Simons daughter, after much eating and drinking,
 were traiterously murdered of their owne kinsman. If the Israelites
 had not giuen themselves to belly cheare, they had neuer so often fallen to
 idolatrie. Neither would wee at this day bee so addict to superstition,
 were it not that wee so much esteemed the filling of our bellies. The
 Israelites when they serued Idolles, sate downe to eate and drinke,
 and rose againe to play, as the Scripture reporteth. Therefore see-
 king to serue their bellies, they forsooke the seruice of the Lord their
GOD. So are wee drawn to consent vnto wickednesse, when our
 hearts are ouerwhelmed by drunkenesse and feasting. So Herode set-
 ting his minde on banquetting, was content to grant, that the holy man
 of **GOD** John Baptist, should bee beheaded at the request of his whores
 daughter. Had not the rich glutton bene so greedily giuen to the pampe-
 ring of his belly, he would neuer haue bene so vnnmercifull to the poore
 Lazarus, neither had he felt the torments of the vnquenchable fire: what
 was the cause that **GOD** so horribly punished Sodome and Gomorrha?
 was it not their proud banquetting and continuall idleness, which cau-
 sed them to bee so lewde of life, and so vnnmercifull towards the poore?
 what shall we now thinke of the horrible exesse, whereby so many haue
 perished, and bene brought to destruction? The great Alexander after that
 hee had conquered the whole world, was himselfe ouercome by drunken-
 nesse, insomuch that being drunken, hee slew his faithfull friend Cleus,
 whereof when he was sober, he was so much ashamed, that for anguish
 of heart he wished death. Yet notwithstanding, after this hee liue not
 his banquetting, but in one night swallowed in so much wine, that hee fell
 into

Epsl. 84.

2 Sam 13.

Amnon.

Iudith 13.

Exod. 32.

1 Cor. 10.

Matth. 14.

Luke 16.

Ezec. 16.

Alexander.

into a feuer, and when as by no meanes hee would abstaine from wine, within few dayes after in miserable sort he ended his life. The conquerour of the whole world is made a slaue by excesse, and becommeth so madde that he murdereth his deare friend, hee is plagued with sorrow, shame, and grieve of heart for his intemperancie, yet can he not leaue it, hee is kept in captiuitie, and hee which sometime had subdued many, become a subiect to the vile belly. So are drunkeards and gluttons altogether without power of themselves, and the more they drinke, the dryer they waxe, one banquet prouoketh another, they studie to fill their greedy stomaches. Therefore it is commonly sayd, A drunken man is alwayes drie, and A gluttons gut is neuer filled. Unsatiabie truly are the affections and lustes of mans heart, and therefore wee must learne to bridle them with the feare of **GOD**, so that we yeeld not to our owne lustes, lest we kindle **GODS** indignation against our selues, when we seeke to satisfie our beastly appetite. Saint Paul teacheth vs, whether wee eate or drinke, or whatsoeuer wee doe, to doe all to the glory of **GOD**. Where hee appointeth, as it were by a measure, how much a man may eate and drinke: that is to wit, so much that the minde be not made sluggish by cramming in meate, and poisoning in drinke, so that it cannot lift vp it selfe to the glory and prayse of **GOD**. Whatsoeuer hee do then, that by eating and drinking maketh himselfe vnfit to serue **GOD**, let him not thinke to escape unpunished.

1. Cor. 10.

Yee haue heard how much almighty **GOD** detesteth the abuse of his creatures, as he himselfe declareth, as well by his holy word, as also by the fearefull examples of his iust iudgement. Now if neither the word of **GOD** can restraine our raging lustes and greedy appetites, neither the manifest examples of **GODS** vengeance feare vs from riotous and excessive eating and drinking, let vs yet consider the manifold mischiefs that proceede thereof, so shall wee know the tree by the fruit. It hurteth the body, it infecteth the minde, it wasteth the substance, and is noysome to the neighbours. But who is able to expresse the manifold dangers and inconueniences that follow of intemperate diet? Oft commeth sodaine death by banquetting, sometime the members are dissolued, and so the whole body is brought into a miserable state. Hee that eateth and drinketh vnmeasurably, kindleth oft times such an vnnaturall heate in his body, that his appetite is prouoked thereby to desire more then it should, or else it ouercommeth his stomache, and filleth all the body full of sluggishnesse, makes it vnable and vnfit to serue either **GOD** or man, not nourishing the body, but hurting it: and last of all, bringeth many kindes of incurable diseases, whereof ensueth sometimes desperate death. But what should I neede to say any more in this behalfe? For except **GOD** blesse our meates, and giue them strength to feede vs: againe, except **GOD** giue strength to nature to digest, so that we may take profit by them, either shall we fleshly vomite them by againe, or els shall they lie stinking in our bodies, as in a loathsome sinke or channell, and so diuersely infect the whole body. And surely the blessing of **GOD** is so farre from such as vs riotous banquetting, that in

their faces be. Sometimes seeme the expresse tokens of this intemperancy: as Solomon noteth in his proverbes. To whom is woe (sayth hee) to whom is sorrow: to whom is strife: to whom is brawling, to whom are wounds without cause: and for whom is the rednesse of eyes: even to them that carrie long at the wine. Marke (I beseech you) the terrible tokens of **G D S** indignation: Woe, and sorrow, strife, and brawling, wounds without cause, disfigured face, and rednesse of eyes are to bee looked for, when men set themselves to excellen and gurmandise, devising all meanes to encrease their greedy appetites by tempering the wine, and sawcing it in such sort, that it may bee more delectable and pleasant vnto them. It were expedient, that such delicate persons should bee ruled by Solomon, who in consideration of the aforesayde inconveniences, forbiddeth the very sight of wine. Looke not vpon the wine (sayth hee) when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly: for in the ende thereof it will bite like a serpent, and hurt like a cockatrice. Thine eyes shall looke vpon strange women, and thine heart shall speake lewde things, and thou shalt bee as one that sleepeth in the middes of the sea, and as he that sleepeth in the toppe of the masse. They haue stricken mee (thou shalt say) but I was not sicke, they haue beaten mee, but I felt it not, therefore will I seeke it yet still. Certainly that must needes bee verie hurtfull which biteth and infecteth like a poysoned Serpent, whereby men are brought to filthy fornication, which causeth the heart to deuise mischief. Bee doubtlesse in great danger that sleepeth in the midst of the sea, for soone hee is ouerwhelmed with waues. He is like to fall sodainely that sleepeth in the toppe of the masse. And surely hee hath lost his senses, that cannot feelee when he is stricken, that knoweth not when he is beaten. So, sursetting and drunkenesse bites by the belly, and causeth continuall gnawing in the stomack, bringes men to whoredome and lewdnesse of heart, with dangers vnspeakeable: so that men are bereaued and robbed of their senses, and are altogether without power of themselves, who seeth not now the miserable estate whereinto men are brought, by these foule filthy monsters, gluttonie and drunkenesse. The body is so much disquieted by them, that as Iesus the sonne of Syrach affirmeth, the vn-satiablen feeder neuer sleepeth quietly, such an vnmeasurable heate is kindled, whereof ensueth continuall ache and paine to the whole body. And no lesse truely the minde is also annoyed by sursetting banquettes: for sometimes men are stricken with frensie of minde, and are brought in like manner to meere madnesse, some waxe so brutish and blockish, that they become altogether boyde of vnderstanding. It is an horrible thing that any man should masme himselfe in any member: but for a man of his owne accord to bereaue himselfe of his wittes, is a mischief intolerable. The Prophet Osee in the fourth Chapter, saith, that wine and drunkenesse taketh away the heart. Alas then, that any man should peeide vnto that, whereby hee might bereaue himselfe of the possession of his owne heart. Kings and women leade wise men out of the way, and bring men of vnderstanding to reproofe and shame, sayth

Prou. 23.

Prou. 23.

Eccle. 31.

Osee. 4.

Eccle. 10.

Ecclē. 31.

Prou. 31.

Derapub.
lib. 3.

Prou. 20.

Ad fororem
ser. 24.

Prou. 21.

Prou. 23.

Iesus the sonne of Syrach. Psea hee asketh what is the life of man that is
ouercome with drunkennesse. Wine drunken with excelle, maketh in-
ternelle of minde, and causeth brawling and strife. In Magistrates it cau-
seth cruelty in steade of iustice, as that wise philosopher Plato perceiue
right well, when hee affirmed that a drunken man hath a tyrannous
heart, and therefore will rule at his pleasure, contrary to right and rea-
son. And certainly drunkennesse maketh men forget both law and equi-
tie, which caused King Solomon so straitly to charge that no wine
should bee giuen vnto rulers, lest peradventure by drinking, they forget
what the law appointeth them, and so change the iudgement of all the
children of the poore. Therefore among all sortes of men, excessive
drinking is most intolerable in a Magistrate or man of authority, as
Plato sayth: for a drunkard knoweth not where hee is himselfe. If
then a man of authority should bee a drunkard, alas, how might
hee bee a guide vnto other men, standing in neede of a gouernour him-
selfe. Besides this, a drunken man can keepe nothing secret: many
forde, foolish and filthy wordes are spoken when men are at their ban-
quets. Drunkennesse (as Seneca affirmeth) discovereth all wickednesse,
and bringeth it to light, it remooueth all shamefastnesse, and increaseth
all mischief. The proud man being drunken, bettereth his pride, the
cruell man his crueltie, and the enuious man his enuie, so that vi-
cious canne lie hid in a drunkard. Moreover, in that hee knoweth not
himselfe, hee stumbleth and stammereth in his speech, staggereth to and
fro in his going, beholding nothing stedfastly with his staring eyes, be-
leueth that the house runneth round about him. It is euident that the
minde is brought cleane out of frame by excessive drinking, so that
whosoever is deceiued by wine or strong drinke, becommeth as Solomon
saith, a mocker, or a madde man, so that hee can neuer be wise. If
any man thinke that hee may drinke much wine, and yet bee well in
his wittes, hee may as well suppose, as Seneca saith, that when he
hath drunken poison, hee shall not die. For whosoever excessive
drinking is, there must needes followe perturbation of minde, and
where the belly is stuffed with daintie fare, there the minde is oppres-
sed with heauy sluggishnesse. A full belly, maketh a grosse under-
standing, saith Saint Bernard, and much meate maketh a weary mind.
But alas, now a dayes men passe little either for body or minde: for
they haue worldly wealth and riches abundant to satiffie their in-
measurable lustes, they care not what they doe. They are not ashamed
to shew their drunken faces, and to play the madde man openly. They
thinke themselves in good case, and that all is well with them, if they
be not pinched by lacke and pouerty. Lest any of vs therefore might take
occasion to flatter himselfe in this beastly kinde of excelle, by the abun-
dance of riches, let vs call to minde what Solomon writeth in the p. 1. of
his prouerbs. Hee that loueth wine and fatterfare, shall neuer bee rich,
saith he. And in the xiii. Chapter, he maketh a vehement exhortation,
on this wise, keepe not company with drunkards and gluttons, for the
glutton and drunkard shall come to pouerty.

Dec

He that dra'weth his patrimony through his throat, and eateth and drinketh more in one houre or in one day, then hee is able to earne in a whole weeke, must needes be an vnthrift, and come to beggerie. But some will say, what need any to finde fault with this? He hurteth no man but himselfe, hee is no mans foe but his owne. Indeed I know this is commonly spoken in defence of these beastly belly gods, but it is easie to see how hurtfull they are, not only to themselves, but also to the common wealth, by their example. Every one that meeteth them is troubled with brawling and contentious language, and oft times raging in beastly lusts, like high fed horses, they ney on their neighbours wiues, as Ieremy sayth, and defile their children and daughters. Their example is euill to them among whom they dwell, they are an occasion of offence to many, and whiles they waste their substance in banquetting, their owne household is not prouided of things necessary, their wiues and their children are euill intreated, they haue not where with to releue their poore neighbours in time of necessity, as they might haue, if they liued soberly. They are vnprofitable to the common wealth. For a drunkard is neither fit to rule, nor to be ruled. They are a slander to the Church or congregation of Christ, and therefore Saint Paul doeth excommunicate them among who rentongers, idolaters, couetous persons, and extortioners, forbidding Christians to eat with any such. Let vs therefore, good people, eschew euery one of vs, all intemperancy, let vs loue sobriety and moderate diet, oft giue our selues to abstinency and fasting, whereby the minde of man is more lift vp to **GOD**, more ready to all godly exercises, as prayer, hearing and reading of **GODS** word, to his spirituall comfort. Finally, whosoever regardeth the health and safety of his owne body, or wisheth alwayes to be well in his wits, or desireth quietnesse of minde, and abhorreth fury and madnesse, he that would be rich, and escape pouerty, he that is willing to liue without the hurt of his neighbour, a profitable member of the common wealth, a Christian without slander of Christ and his Church: let him auoyd all riotous and excessiue banquetting, let him learne to keepe such measure as behoueth him that professeth true godlinesse, let him follow S. Pauls rule, and so eat and drink, to the glory and prayse of **GOD**, who hath created all things to be soberly vsed with thanksgiuing, to whom be all honour and glory for ever. Amen.

1. Corin. 5.

AN HOMILIE AGAINST excesse of Apparrell.



HERE haue heeretofore beene erected & stirred to vse temperance of meates and drinckes, and to auoyd the excess thereof, many wayes hurtfull to the state of the common wealth, and so odious before Almighty **GOD**, being the authour and giuer of such creatures, to comfort and stablish our frayle nature with thanks vnto him, and not by abusing of them to prouoke his liberality to seuerer punishing of that disorder. In like maner it is conuenient, that yee be admonished of another foule & chargeable excesse: I meane, of apparell, at these

dayes so gorgeous, that neither Almighty **GOD** by his word can stay our proud curiositie in the same, neither yet godly and necessary lawes, made of our Princes, and oft repeated with the penalties, can bridle this detestable abuse, whereby both **GOD** is openly contemned, and the Princes Lawes manifestly disobeyed, to the great perill of the Realme. Wherefore, that sobriety also in this excesse may be espied among vs, I shall declare vnto you, both the moderate vse of apparell, approued by **GOD** in his holy word, and also the abuses therof, which he forbiddeth and disalloweth, as it may appeare by the inconueniencies which dayly encrease, by the iust iudgement of **GOD**, where that measure is not kept, which he himselfe hath appointed. If we consider the end and purpose whereunto Almighty **GOD** hath ordayned his creatures, we shall easily perceiue that he alloweth vs apparell, not only for necessitties sake, but also for an honest comeliness. Euen as in herbes, trees, and sundry fruites, we haue not onely diuers necessary bles, but also the pleasant sight and sweet smell, to delight vs withall, wherein wee may behold the singular loue of **GOD** towards mankind, in that hee hath prouided both to releue our necessitties, and also to refresh our senses with an honest and moderate recreation. Therefore Dauid in the hundred and fourth psalme, confessing **GODS** carefull prouidence, sheweth that **GOD** not only prouideth things necessary for men, as hearbs and other meates, but also such things as may reioyce & comfort, as wine to make glad the heart

heart, oyles and oymtments to make the face to shine. So that they are altogether past the limites of humanity, who reaching onely to necessity, forbid the lawfull fruition of G O D S benefits. With whose traditions wee may not be ledde, if we giue eare to S. Paul, writing to the Colossians, willing them not to hearken vnto such men as shall say, Touch not, Taste not, Handle not, superstitiously bereauing them of the fruition of G O D S creatures. And no lesse truely ought we to be ware, lest vnder pretence of Christian liberty, wee take licence to doe what wee list, aduancing our selues in sumptuous apparell, and despising other, preparing our selues in fine biauery, to wanton, lewde, and vnchaste behaviour. To the auoyding whereof, it behooueth vs to be mindefull of foure lessons, taught in holy Scripture, whereby we shall learne to temper our selues, and to restraine our immoderate affections, to that measure which G O D hath appoynted. The first is, that we make not prouision for the flesh, to accomplish the lustes thereof, with costly apparell, as that harlot did, of whom Salomon speaketh, Prouerbes the seuenth, which perfumed herbed, and deckt it with costly ornaments of Egypt, to the fulfilling of her lewd lust: but rather ought we by moderate temperance to cut off all occasions, whereby the flesh might get the victorie. The second is written by Saint Paul, in the vii. Chapter of his first Epistle to the Corinthians, where he teacheth vs to vse this world, as though we vsed it not. Whereby he cutteth a way not onely all ambition, pride, and vaine pompe in apparell: but also all inordinate care and affection, which withdraueth vs from the contemplation of heavenly things, and consideration of our duetie towards G O D. They that are much occupied in caring for things pertaining to the body, are most commonly negligent and carelesse in matters concerning the soule. Therefore our Saviour Christ willet vs not to take thought what wee shall eate, or what we shall drinke, or wherewith wee shall bee clothed, but rather to seeke the Kingdome of G O D, and the righteousness thereof. Whereby wee may learne to be ware, lest wee vse those things to our hinderance, which G O D hath ordained for our comfort and furtherance, towards his Kingdome. The third is, that we take in good part our estate and condition, and content our selues with that which G O D sendeth, whether it bee much or little. He that is ashamed of base and simple attyre, will be proud of glorious apparell, if hee may get it. Wee must learne therefore of the Apostle S. Paul both to vse plenty, and also to suffer penury, remembering that we must yeeld accounts, of those things which wee haue receiued vnto him who abhorreth all excellence, pride, ostentation, and vanitie, who also utterly condemneth and disalloweth whatsoever draweth vs from our duety toward G O D, or diminisheth our charity towards our neighbours and children, whom we ought to loue as our selues. The fourth and last rule is, that every man behold and consider his owne vocation, in as much as G O D hath appoynted every man his degree and office, within the limites whereof it becometh him to keepe himselfe. Therefore all may not looke to weare like apparell, but every one according to his degree, as G O D hath placed him. Which, if it were obserued, many

Coloss. 2.

4. Lessons.

I
Rom. 13.
Prou 7.

2
1. Cor. 7.

Matth. 6

3
Phil. 4.

4

one

Deut. 29.

Mat. 10.

James 5.

Luk. 16.

1. Tim. 6.

Esaie. 3.

one doubtlesse should bee compelled to weare a russet coate, which now russeteth in lishes and beluets, spending moze by the yeere in sumptuous apparell, then their fathers receiued for the whole reuenuue of their lands. But alas now a dayes how many may wee behold occupied wholly in pampering the flesh, taking no care at all, but onely how to decke themselves, setting their affection altogether on worldly brauerie, abusing G^{ods} goodnesse, when he sendeth plenty, to satisfie their wonton lusts, hauing no regard to the degree wherein G^{od} hath placed them. The Israelites were contented with such apparell as G^{od} gaue them, although it were base and simple: And G^{od} so blessed them, that their shooes and clothes lasted them fourtie yeeres, yea, and those clothes which their fathers had woene, their children were contented to vse afterward. But we are neuer contented, and therefore we prosper not, in that most commonly wee that russeteth in his Sables, in his fine furred gowne, corked slippers, trime buskinnes, and warme mittons, is more ready to chill for colde, then the poore labouring man, which can abide in the field all the day long, when the North winde blowes, with a few beggerly cloutes about him. Wee are loth to weare such as our fathers haue left vs, we thinke not that sufficient or good ynough for vs. We must haue one gowne for the day, another for the night, one long, another shorte, one for winter, another for summer, one through furred, another but faced, one for the working day, another for the holie day, one of this colour, another of that colour, one of Cloth, another of Silke or Damaske. We must haue change of apparell, one afore dinner, and another after, one of the Spanish fashion, another Turkie: and to be briefe, neuer content with sufficient. Our Saviour Christ bad his disciples they should not haue two coates: but the most men, farre more like to his schollers, haue their presses so full of apparell, that many know not how many sorts they haue. Which thing caused Saint Iames to pronounce this terrible curse against such wealthie worldlings, Go ye rich men, weepe and howle on your wretchednesse that shall come vpon you, your riches are corrupt, and your garments are moth eaten, ye haue liued in pleasure on the earth, and in wantonnesse, ye haue now riched your hearts, as in the day of slaughter. Marke I beseech you, Saint Iames calleth them miserable, notwithstanding their richesse and abundance of apparell, forasmuch as they pamper their bodies, to their owne destruction. What was the rich glutton the better for his fine fare and costly apparell? Did not he nourish himselfe to bee tormented in hell fire? Let vs learne therefore to content our selues, hauing foode and raiment, as Saint Paul teacheth, least desiring to bee enriched with abundance, wee fall into temptations, snares, and many nopsome lusts, which dooone men in perdition and destruction. Certainly, such as delight in gorgeous apparell, are commonly puffed up with pride, and filled with diuers vanities. So were the daughters of Sion and people of Ierusalem, whom Esaie the Prophet threatneth, because they walked with stretched out neckes and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty G^{od} would make their

their heads baulde, and discouer their secret shame. In that day, saith hee, shall the Lord take away the ornament of the slippers, and the caules, and the round attires, and the sweete balles, and the bracelets, and the attires of the head, and the stoppes, and the head bandes, and the tablettes, and the earringes, the rings, and the muslers, the costly apparell, and the bailes, and wimples, and the crisping pinne, and the glasses, and the fine linnen, and the hoodes, and the launes. So that almightie G O D would not suffer his benefits to bee vainely and wantonly abused, no not of that people whom he most tenderly loued, and had chosen to himselfe before all other. No lesse truely is the vanitie that is vsed among vs in these dayes. For the proude and haughtie stomacks of the daughters of England, are so maintained with diuers disguised sortes of costly apparell, that as Tertullian an auncient father saith, there is left no difference in apparell betwene an honest matrone and a common strumpet. Yea many men are become so effeminate, that they care not what they spend in disguising themselves, euer desiring new toyces, and inuenting new fashions. Therefore a certaine man that would picture euery countreyman in his accustomed apparell, when hee had painted other nations, he pictured the English man all naked, and gaue him cloth vnder his arme, and bade him make it himselfe as hee thought best, for hee changed his fashion so often, that he knew not how to make it. Thus with our phantasticall deuises, wee make our selues laughing stocks to other nations, while one spendeth his patrimonie vpon pounces and cuttes, another bestoweth more on a darning hürte, then might suffice to buy him honest and comely apparell for his whole bodie. Some hang their reuenues about their neckes, rustling in their ruffles, and many a one leopardeeth his best toynt, to maintaine himselfe in sumptuous rayment. And euery man, nothing considering his estate and condition, seeketh to excell other in costly attire. Whereby it cometh to passe, that in abundance and plentie of all things, we yet complaine of want and penurie, while one man spendeth that which might serue a multitude, and no man distributeth of the abundance which hee hath receiued, and all men excessively waste that which should serue to supply the necessities of other. There hath bene very good prouision made against such abuses, by diuers good and wholsome lawes, which if they were practised as they ought to bee of all true subiects, they might in some part serue to diminish this raging and riotous excesse in apparell. But alas, there appeareth amongst vs little feare and obedience either of G O D, or man. Therefore must wee needes looke for G O D S fearful vengeance from heauen, to ouerthrowe our presumption and pride, as hee ouerthrew Herode, who fit his royall apparell, forgetting G O D was smitten of an Angell, and eaten vp of wormes. By which terrible example, G O D hath taught vs that wee are but wormes meate, although we pamper our selues neuer so much in gorgeous apparell. Here we may learne that which grieues the soules of Sathan teachers, not to be proud of clothing and rayment, neither to dress our selues in the

*Apolog.
Con. gent. 1.
cap. 6.*

Ag. 12.

Ecclus. 11.

day

Esa. 58.

Ephes. 6.

Matt. 11.

day of honour, because the workes of the Lord are wonderfull, and glorious, secret, and unknowne, teaching vs with humblenesse of minde, every one to be mindfull of the vocation whereunto G O D hath called him. Let Christians therefore endeavour themselves to quench the care of pleasing the flesh, let vs vse the benefits of G O D in this world, in such wise, that we be not too much occupied in providing for the body. Let vs content our selves quietly with that which G O D sendeth, bee it neuer so little. And if it please him to send plenty, let vs not waxe proud thereof, but let vs vse it moderately, as well to our owne comfort, as to the relief of such as stand in necessity. He that in abundance and plenty of apparel hideth his face from him that is naked, despiseth his owne flesh, as Esay the Prophet sayth. Let vs learne to knowe our selves, and not to despise other, let vs remember that we stand all before the Majesty of Almighty G O D, who shall iudge vs by his holy word, wherein he forbiddeth excess, not onely to men, but also to women. So that none can excuse themselves, of what estate or condition so ever they be. Let vs therefore present our selves before his throne, as Tertullian exhorteth, with the ornaments which the Apostle speaketh of, Ephesians the first Chapter, hauing our loynes girt about with the verity, hauing the breast-plate of righteousness, and shodde with shoes prepared by the Gospel of peace. Let vs take vnto vs simplicity, chastity, and comelinesse, submitting our neckes to the sweet yoke of Christ. Let women be subject to their husbands, and they are sufficiently attired, sayth Tertullian. The wife of one Philon heathen philosopher, being demanded why she ware no gold: she answered, that she thought her husbands vertues sufficient ornaments. How much more ought Christian women, instructed by the word of G O D, to content themselves in their husbands? yes, how much more ought every Christian to content himselfe in our Saviour Christ, thinking himselfe sufficiently garnished with his heavenly vertues. But it wil be here objected & sayd of some nice & baينه women, that al which we do in painting our faces, in dying our haire, in embalming our bodies, in decking vs with gay apparell, is to please our husbands, to delight his eyes, & to retayne his loue towards vs. A baينه excuse, and most shamefull answer, to the reproch of thy hus band. What couldst thou more say to set out thy foolishnesse, then to charge him to bee pleased and delighted with the wauels tire? Who can paint her face and curle her hayre, and change it into an unnaturall colour, but therein doeth worke reproofe to her maker, who made her? As though shee could make her selfe more comely then G O D hath appointed the measure of her beauty. What doe these women, but goe about to reforme that which G O D hath made? not knowing that all things naturall are the worke of G O D, and things disguised and unnaturall be the workes of the Diuell. And as though a wife and Christian hus band should delight to see his wife in such painted and flourished passages, which common harlots most doe vse, to traine their with their lovers to naughtinesse, or as though an honest woman could delight to be like an harlot for pleasing of her hus band. Nay, nay, these be but baينه excuses of such as go about to please rather others then their husbands

husbands. And such attires be but to prouoke her to shew her selfe abroad, to entise others: a worthy matter. She must keepe debate with her husband to maintaine such apparell, whereby shee is the worse huswife, the seldomer at home to see to her charge, and so neglect his thrift, by giuing great prouocation to her household to waste and wantonnesse, while shee must wander abroad to shew her owne vanity, and her husbands foolishnesse. By which her pride, she stirreth by much enuie of others which bee as vainely delighted as she is. She doeth but deserue moches and scozns, to set out all her commendation in Jewish and Ethnick apparrell, and yet brag of her Christianity. She doeth but waste superfluously her husbands stocke by such sumptuousnesse, and sometimes shee is the cause of much bribery, extortion, & deceit, in her husbands dealings, that he may be the more gorgeously set out to the sight of the vaine world, to please the Diuels eyes, and not G O D S, who giueth to euery creature sufficient and moderate comelines, wherewith we should bee contented if wee were of God. What other thing doest thou by those means, but prouokest other to tempt thee, to deceiue thy soule, by the baite of thy pompe and pride? What else doest thou, but settest out thy pride, and makest of the vndecent apparell of thy body, the deuils net, to catch the soules of them which behold thee? O thou woman, not a Christian, but worse then a Panim, thou minister of the deuill: Why pamperest thou that carren flesh so high, which sometime doeth stinke and rotte on the earth as thou goest? Howsoeuer thou perfumest thy selfe, yet cannot thy beasliness be hidden or ouercome with thy smelles and saouours, which doe rather defourme and misshape thee, then beautifie thee. What meant Solomon Prou. 11. to say, of such trimming of vaine women, when hee sayd, A faire woman without good manners and conditions is like a Sow which hath a ring of golde vpon her snout? but that the more thou garnish thy selfe with these outward blasinges, the lesse thou carest for the inward garnishing of thy minde, and so doest but deforme thy selfe by such aray, and not beautifie thy selfe? Heare, heare, what Christes holy Apostles doe write, Let not the outward apparell of women (saith Saint Peter) hee 1. Pet. 3. decked with the brayding of haire, with wrapping on of golde, or goodly clothing: but let the minde, and the conscience, which is not seene with the eyes, be pure and cleane, that is, sayth hee, an acceptable and excellent thing before G O D. For so the olde ancient holy women attired themselves, and were obedient to their husbands. And Saint Paul saith, 1. Tim. 2. that women should apparell themselves with shamefastnesse and sobernesse, and not with braydes of their haire, or gold, or pearle, or precious clothes, but as women should doe which will expresse godlinesse by their good outward workes. If ye will not keepe the Apostles preceptes, at the least let vs heare what pagans, which were ignorant of Christ, haue sayde in this matter. Democrates saith, The ornament of a woman standeth in scarcitie of speach and apparell. Sophocles saith of such apparell thus, It is not an ornament, O thou foole, but a shame and a manifest shew of thy folly. Socrates saith, that that is a garnishing to a woman, which declareth out her honestie. The Grecians vse it in a prouerbe: It

is not gold or pearle which is a beauty to a woman, but good conditions.

And Aristotle biddeth that a woman should vse lesſe apparell then the laſte doth ſuffer. For it is not the goodlineſſe of apparell, nor the excellencie of beautie, nor the abundance of gold, that maketh a woman to be eſteemed, but modeſtie, and diligence to liue honeſtly in all things. This outrageous banitie is now growen ſo farre, that there is no ſhame taken of it. We reade in hiſtoꝛies, that when king Dionyſius ſent to the women of Lacedemon rich robes, they answered and ſayd, that they ſhall doe by moꝛe ſhame then honour: and therefore reſuſed them. The women in Rome in old time abhorred that gay apparell which king Pyrrhus ſent to them, and none were ſo greedy and baينه to accept them. And a law was openly made of the Senate, and a long time obſerued, that no woman ſhould weare ouer halfe an ounce of gold, nor ſhould weare clothes of diuers colours. But perchaunce ſome daintie dame will ſay and anſwere mee, that they muſt doe ſome thing to ſhew their birth and blood, to ſhew their huſbands riches: as though nobility were chiefly ſeene by theſe things, which be common to thoſe which bee moſt vile, as though thy huſbands riches were not better beſtowed then in ſuch ſuperfluities, as though when thou waſt chriſtened, thou diddeſt not renounce the pride of this world, and the pompe of the fleſh. I ſpeake not againſt comely apparell for euery ſtate agreeable: but againſt the ſuperfluity, againſt the baينه delight to couet ſuch vanities, to deuife new faſhions to ſerue thy pride with, to ſpend ſo much vpon thy carhaſſe, that thou and thy huſband are compelled to robbe the poore, to maintaine thy coſtlineſſe. Heare how that noble holy woman Queene Heſter, ſetteth out theſe goodly ornaments (as they be called) when (in reſpect of ſauing GODS people) ſhe was compelled to put on ſuch glorious apparell, knowing that it was a fit ſtable to blinde the eyes of carnall fooles. Thus ſhe prayed, Thou knoweſt, O Lord, the neceſſity, which I am druen to, to put on this apparell; and that I abhorre this ſigne of pride, and of this glory which I beare on my head, and that I deſie it as a filthy cloth, and that I weare it not when I am alone. Againe, by what meanes was Holophernes deceiued, by the glittering ſhew of apparell, which that holy woman Iudith did put on her, not as delighting in them, nor ſeeking baينه voluptuous pleaſure by them: but ſhe ware it of pure neceſſitie by GODS diſpenſation, vſing this vanitie to overcome the baينه eyes of GODS enemy. Such deſire was in thoſe noble women, being beſet with loth and vnwilling otherwiſe to weare ſuch ſumptuous apparell, by the which others ſhould be cauſed to forget themſelues. Theſe be commended in Scripture for abhorring ſuch vanities, which by conſtraint and great neceſſitie, againſt their hearts deſire, they were compelled to wear them for a time. And ſhall ſuch women bee worthy commendations, which neither bee comparable with theſe women aforeſayd in nobility, nor comparable to them in their good zeale to GOD and his people, whoſe daily delight and ſeeking is to flouriſh in ſuch gay ſhifts and changes, neuer ſatiſfied, nor regarding who ſmarteth for their apparell, as they may come by it? O baينه men, which be ſubiects to their wives in theſe

these inordinate affections. O baine women, to procure so much hurt to themselves, by the which they come the sooner to misery in this world and in the meane time be abhorred of **G D**, hated and scorned of wise men, and in the end, be to be tormented with those who in hell, for late repenting themselves, shall openly complaine with these wordes: what hath our pride profited vs? or what profit hath the pompe of riches brought vs? All these things are passed away like a shadow. As for vertue, we did neuer see any signe thereof: And thus wee are consumed in our wickednesse. If thou sayest that the custome is to bee followed, and the vse of the world doeth compell thee to such curiosity, then I aske of thee, whose custome should be followed? wise folkes manners, or fooles? If thou sayest the wise: then I say; follow them: for fooles customes, who should follow but fooles? Consider that the consent of wise men, ought to be alleadged for a custome. Now if any lewd custome be vsed, be thou the first to breake it, labour to diminish it and lay it downe: and more laud before **G D**, and more commendation shall thou win by it, then by all the glory of such superfluities.

Thus ye haue heard declared vnto you, what **G D** requesteth by his word concerning the moderate vse of his creatures. Let vs learne to vse them moderately as he hath appointed. Almighty **G D** hath taught vs, to what end and purpose we should vse our apparell. Let vs therefore learne to behaue our selues in the vse thereof, as becommeth Christians, alwayes shewing our selues thankfull to our heavenly Father for his great and mercifull benefites, who giueth vnto vs our dayly bread, that is to say, all things necessary for this our needy life, vnto whom we shall render accounts for all his benefites, at the glorious appearing of our Saviour Christ, to whom with the Father and the holy Ghost, bee all honour,

prayer, and glory for euer and euer. Amen.

Kk

AN

AN HOMILIE OR SER- mon concerning Prayer.



There is nothing in all mans life (wel-
loued in our Saviour Christ) so needfull
to be spoken of, and dayly to be called by
on, as hearty, zealous, and deuout pray-
er, the necessary whereof is so great, that
without it nothing may bee well obte-
ned at Gods hand. For as the Apo-
stle Iames sayth, Every good and perfect
gift cometh from a boue, and proceedeth
from the father of lights, who is also sayd
to be rich and liberall towards all them
that call vpon him, not because he either
will not, or cannot giue without asking,

but because hee hath appointed Prayer as an ordinary meanes betwene
him and vs. There is no doubt but he alwayes knoweth what wee haue
need of, and is alwayes most ready to giue abundance of those things that
we lacke.

Yet to the intent wee might acknowledge him to bee the giuer of all
good things, and behaue our selues thankefully towards him in that be-
halfe, louing, fearing, and worshipping him sincerely and truely, as we
ought to doe, hee hath profitably and wisely ordeined, that in time of
necessitie wee should humble our selues in his sight, powre out the se-
crets of our heart before him, and craue helpe at his hands, with continu-
all, earnest, and deuout prayer. By the mouth of his holy Prophet Da-
uid, hee saith on this wise: Call vpon me in the dayes of thy trouble, and
I will deliuer thee. Likewise in the Gospel by the mouth of his welbe-
loued sonne Christ, hee saith, Aske, and it shall bee giuen you, knocke,
and it shall be opened: for whosoever asketh, receiueth, whosoever see-
keth, findeth, and to him that knocketh, it shall bee opened. Saint Paul
also most agreeably consenting heerunto, willeth men to pray euery
where, and to continue therein with thanksgiuing. Neither doeth the
blessed Apostle Saint Iames in this point any thing dissent, but ear-
nestly exhorting all men to diligent prayer, sayth: If any man
lacke wisdom, let him aske it of God, which giueth liberally
to all men, and reproacheth no man. Also in another place, pray
one for another (sayth he) that ye may be healed: For the righteous mans
prayer

Rom. 10.

Matt. 6.

Psal. 50.

Matt. 7.

1. Tim. 2.

Phil. 4.

Col. 4.

Iam. 1.

Iam. 5.

prayer awaye much, if it be feruent: what other thing are we taught by these and such other places, but onely this, that Almighty GOD notwithstanding his heavenly wisdom and foresknowledge, will be prayed unto, that he will be called upon, that he will haue vs no lesse willing on our part to aske, then hee on his part is willing to giue: Therefore most sonde and foolish is the opinion and reason of those men, which therefore thinke all prayer to bee superfluous and vaine, because GOD searcheth the heart and the raynes, and knoweth the meaning of the spirit before we aske. For if this fleshly and carnall reason were sufficient to disaunt prayer: then why did our Saviour Christ so often cry to his disciples, watch, and pray: why did he prescribe them a forme of prayer saying, when yee pray, pray after this sort, Our father which art in heauen &c. why did hee pray so often and so earnestly himselfe before his passion: Finally, why did the Apostles immediately after his Ascension, gather themselves together into one seuerall place, and there continue a long time in prayer: Either they must condemne Christ and his Apostles of extreme folly, or else they must needes grant that prayer is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needefull for mankind in all the world, then prayer. Pray alwayes (sayth Saint Paul) with all manner prayer and supplication, and watch therefore with all diligence. Also in another place hee willet vs to pray continually without any intermission or ceasing, meaning thereby that wee ought neuer to slacke or faile in prayer, but to continue therein to our liues end. A number of other such places might here bee alleadged of like effect. I meane, to declare the great necessity and ble of prayer: but what neede many proofes in a plaine matter? seeing there is no man so ignorant but hee knoweth, no man so blinde but hee seeth, that prayer is a thing most needefull in all estates and degrees of men. For onely by the helpe hereof, wee attaine to those heavenly and euerylasting treasures, which GOD our heavenly father hath reserved and layde by for his children in his deare and welbeloued Sonne Iesus Christ, with this covenant and promise most assuredly confirmed and sealed vnto vs, that if wee aske, we shall receiue.

Now the great necessity of prayer being sufficiently knownen, that our mindes and heartes may be the more prouoked and stirred thereunto, let vs briefly consider what wonderfull strength and power it hath to bring strange & mighty things to passe, wee reade in the booke of Exodus, that Ioseph fighting against the Amalekites, did conquer & overcome them, not so much by vertue of his owne strength, as by the earnest and continual prayer of Moses, whoe as long as hee helde vp his handes to GOD, so long did Israel preuaile, but when hee fainted, & let his handes downe, then did Amalek and his people preuaile. Insomuch that Aaron and Hur, being in the mount with him, were faine to stay vp his handes, untill the going downe of the sunne, otherwise had the people

Luke 22.

Marth 6.

Actes 1.

Ephes. 6.

1. Thes. 5.

Iohn 16.

Exod. 17.

Iosua. 10.

of **G O D** that day beene bitterly discomfited, and put to flight. Also we read in another place of Iosua himselfe, how he at the besieging of Gibeon, making his humble petition to Almighty **G O D**, caused the Sunne and the Moone to stay their course, and to stand still in the midst of heaven for the space of a whole day, untill such time as the people were sufficiently auenged vpon their enemies.

2. Par. 10.

And was not Ichosaphats prayer of great force and strength, when **G O D** at his request caused his enemies to fall out among themselves, and wilfully to destroy one another? who can maruell enough at the effect and vertue of Elias prayer?

1. King. 18.

Hee being a man subiect to affections as we are, prayed to the Lord that it might not raine, and there fell no rain vpon the earth for the space of three yeares and sixe moneths. Again he prayed that it might raine, and there fell great plenty, so that the earth brought forth her increase most abundantly.

Aug. Ser.
26. de temp.
Chry. sup.
Matt. 22.

It were too long to tell of Iudith, Esther, Susanna, and of diuers other godly men and women, how greatly they preuailed in all their doings, by giuing their minde earnestly and deuoutly to prayer. Let it bee sufficient at this time to conclude with the sayings of Augustine and Chrysostome, whereof the one calleth prayer the key of heauen, the other plainly affirmeth, that there is nothing in all the world more strong then a man that giueth himselfe to seruent prayer.

Luke 18.

Now then dearly beloved, seeing prayer is so needfull a thing, and of so great strength before **G O D**, let vs, according as wee are taught by the example of Christ and his Apostles, be earnest and diligent in calling on the Name of the Lord. Let vs neuer faint, neuer slacke, neuer giue over, but let vs dayly and hourly, early and late, in season, and out of season, bee occupied in godly meditations and prayers. What if we obtaine not our petitions at the first? yet let vs not be discouraged, but let vs continually crie and call vpon **G O D**: hee will surely heare vs at length, if for no other cause, yet for very importunities sake. Remember the parable of the vnrightrous iudge, and the poore widowe, how she by her importunate meanes caused him to doe her iustice against her aduersary, although other wise hee feared neither **G O D** nor man. Shall not **G O D** much more avenge his elect (saith our Saviour Christ) which cry vnto him day and night? Thus hee taught his disciples, and in them all other true Christian men, to pray alwayes, and neuer to faint or synke. Remember also the example of the woman of Canaan, how shee was reiect of Christ, and called dogge, as one unworthy of any benefite at his handes: yet shee gaue not ouer, but followed him still, crying and calling vpon him to be good and mercifull vnto her daughter. And at length by very importunity, hee obtayned her request. O let vs learne by these examples, to bee earnest and importun in prayer, assuring our selues that whatsoever wee aske of **G O D** the Father in the Name of his Sonne Christ, and according to his will, hee will undoubtedly grant it. He is true to his word, and as truly as he hath promised it, so truly will he performe it. **G O D** for his great mercies sake so worke in our heartes by his holy Spirit, that wee may alwayes

Matth. 15.

Iohn 16.

wayes make our humble prayers vnto him, as wee ought to doe, and alwayes obtaine the thing which wee aske, through Iesus Christ our Lord, to whom with the father and the holy Ghost, bee all honour and glory, world without end. Amen.

¶ The second part of the Homily
concerning Prayer.

In the first part of this Sermon, ye heard the great necessitie, and also the great force of deuout and earnest prayer, declared and prooued vnto you, both by diuers weighty testimonies, and also by sundry good examples of holy Scripture. Now shall you learne whom you ought to call vpon, and to whom you ought alwayes to direct your prayers. Wee are evidently taught in **G O D S** holy Testament, that Almighty **G O D** is the onely fountaine and well-spring of all goodnesse, and that whatsoeuer wee haue in this world, we receiue it onely at his handes. To this effect serueth the place of Saint Iames: euery good and perfect gift, saith hee, commeth from aboue, and proceedeth from the father of lights. To this effect also serueth the testimonie of Paul, in diuers places of his Epistles, witnessing that the spirit of wisdom, the spirit of knowledge and reuelation, yea euery good and heavenly gift, as saith, hope, charity, grace, and peace, cometh onely and solely of **G O D**. In consideration whereof, hee bursteth out into a suddaine passion, and sayth: O man, what thing hast thou, which thou hast not receiued? Therefore, whensoever wee need or lacke any thing, pertaining either to the body or to the soule, it behooueth vs to runne onely vnto **G O D**, who is the onely giuer of all good things. Our Saviour Christ in the Gospel, teaching his Disciples how they should pray, sending them to the father in his Name, saying, Verily, verily I say vnto you, whatsoeuer ye aske the father in my Name, hee will giue it vnto you. And in an other place, when yee pray, pray after this sort: Our father which art in heauen. &c. And doeth not **G O D** himselfe, by the mouth of his Prophet Dauid, will and command vs to call vpon him? The Apostle wisheth grace and peace to all them that call on the Name of the Lord, and of his Sonne Iesus Christ, as doeth also the Prophet Ioel, saying, And it shall come to passe, that whosoever shall call on the Name of the Lord, shall be saued.

Iam. 1.

1. Cor. 4.

Iohn 16.

Matth. 6.

Luke 11.

Psal. 50

Ioel 2.

Actes 1.

Thus then it is plaine by the infallible word of trueneth and life, that in all our necessities wee must flee vnto **G O D**, direct our prayers vnto him, call vpon his holy Name, desire helpe at his handes, and at none others, whereof if we will yet haue a further reason, marke that which followeth. There are certaine conditions most requisite to bee found in euery

every such a one that must bee called vpon, which if they bee not found in him vnto whom wee pray, then doeth our prayer auaille vs nothing, but is altogether in vaine.

Rom. 10.

The first is this, that he to whom wee make our prayers, bee able to helpe vs. The second is, that hee will helpe vs. The third is, that hee bee such a one as may heare our prayers. The fourth is, that he vnderstand better then wee our selues what we lacke, and how farre we haue neede of helpe. If these things bee to be found in any other sauing onely **GOD**, then may wee lawfully call vpon some other besides **GOD**. But what man is so grosse, but he well vnderstandeth that these things are onely proper to him which is omnipotent, and knoweth all things, euen the very secrets of the heart, that is to say, onely and to **GOD** alone, whereof it followeth, that we must call neither vpon Angel, nor yet vpon Saint, but only and solely vpon **GOD**, as Saint Paul doeth write? How shall men call vpon him in whom they haue not beleueed? So that Inuocation or Prayer, may not be made without faith in him on whom they call, but that we must first beleue in him, before wee can make our Prayer vnto him, whereupon wee must onely and solely pray vnto **GOD**. For to say that we should beleue either in Angel or Saint or in any other liuing creature, were mere horrible blasphemie against **GOD** and his holy Word, neither ought this fancie to enter into the heart of any Chyristian man, because we are expressely taught in the word of the Lord onely to repose our faith in the blessed Trinitie, in whose onely Name we are also Baptized, according to the expresse commandement of our Sauour Iesus Christ, in the last of S. Matthew.

Matt. 28.

*De spi. &
lit. cap. 50.
De summo
bono. cap.
8. lib. 3.*

But that the trueth hereof may the better appeare, euen to them that be most simple and vnlearned, let vs consider what Prayer is. Saint Augustine calleth it a lifting vp of the minde to **GOD**, that is to say, an humble and lowly powring out of the heart to **GOD**. Ilidorus saith, that it is an affection of the heart, and not a labour of the lips. So that by these places, true prayer doeth consist not so much in the outward sound and voyce of wordes, as in the inward groning, and crying of the heart to **GOD**.

Psal. 7.
Apoc. 2.
Iere. 17.
2. Par. 6.

*Lib. de cura
pro mort.
agenda. cap.
13. De vera
reli. cap. 22.
Esay. 63.
Lib. 22. de
ciuit. dei.
cap. 10.*

Now then, is there any Angel, any Virgine, any Patriarke or Prophet among the dead, that can vnderstand, or know the meaning of the heart? The Scripture saith, It is **GOD** that searcheth the heart and the raynes, and that hee onely knoweth the heartes of the children of men. As for the Saintes, they haue so little knowledge of the secretes of the heart, that many of the ancient fathers greatly doubt, whether they know any thing at all, that is commonly done on earth. And albeit some thinke they doe, yet Saint Augustine a Doctour of great authority, and also antiquitie, hath this opinion of them: that they knowe no more what wee doe on earth, then wee know what they doe in heauen. For prooffe whereof, he alleageth the wordes of Esay the Prophet, where it is sayd, Abraham is ignorant of vs, and Israel knoweth vs not. His minde therefore is this, not that wee should put any religion in worshipping of them, or praying vnto them: but that wee should honour them by fol-
lowing

loving their vertuous and godly life. For as hee witnesseth in another place, the Martyrs and holy men in times past, were wont after their death to be remembred, and named of the Priest at diuine seruice: but neuer to be inuocated or called vpon. And why so? because the Priest (saith he) is **G O D S** Priest, and not theirs: Whereby he is bound to call vpon **G O D**, and not vpon them.

Thus you see, that the authority both of the Scripture, and also of Augustine, doeth not permit, that wee should pray vnto them. That all men would studiously read, and search the Scriptures, then should they not be drownded in ignorance, but should easily perceiue the trueth, as well of this point of doctrine, as of all the rest. For there doeth the holy Ghost plainly teach vs, that Christ is our onely Mediatour and Intercessour with **G O D**, and that we must not seeke and runne to an other. If any man sinneth, sayth Saint Iohn, we haue an advocate with the father, Iesus Christ the righteous, and hee is the propitiation for our sinnes. Saint Paul also sayth, there is one **G O D**, and one Mediatour betweene **G O D** and man, euen the man Iesus Christ. Whereunto agreeth the testimonie of our Saviour himselte, witnessing that no man cometh to the father, but only by him, who is the way, the trueth, the life, yea and the onely doore whereby we must enter into the kingdome of heauen, because **G O D** is pleased in no other but in him. For which cause also he cryeth, and calleth vnto vs that we should come vnto him, saying: Come vnto me, all ye that labour and be heauy laden, and I shall refresh you. Would Christ haue vs so necessarily come vnto him? and shall we most vnthankfully leaue him, and runne vnto other? This is euen that which **G O D** so greatly complaineth of by his Prophet Ieremy, saying, My people haue committed two great offences, they haue forsaken mee the fountaine of the waters of life, and haue digged to themselves broken pits that can holde no water. Is not that man thinke you vnwise that will runne for water to a little brooke, when he may as well goe to the head spring? Euen so may his wisdom be iustly suspected, that will flee vnto Saints in time of necessity, when hee may boldly and without feare declare his griefe, and direct his prayer vnto the Lord himselte. If **G O D** were strange, or dangerous to be talked withall, then might wee iustly drawe backe and seeke to some other. But the Lord is nigh vnto all them that call vpon him in faith and trueth, and the prayer of the humble and meeke hath alwayes pleased him. What if wee be sinners, shall wee not therefore pray vnto **G O D**? or shall wee despaire to obtaine any thing at his handes? Why did Christ then teach vs to aske forgiveness of our sinnes, saying, And forgive vs our trespasses, as wee forgive them that trespass against vs? Shall we thinke that the Saints are more mercifull in hearing sinners, then **G O D**? David sayth, that the Lord is full of compassion and mercy, slow to anger, and of great kindnesse. Saint Paul saith, that hee is rich in mercy toward all them that call vpon him. And hee himselte by the mouth of his Prophet Esay sayth, for a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger

Iohn 5.

1. Iohn 2.

1 Tim. 2.

Iohn 14.

Iohn 16.

Matt. 11.

Psal. 145.

Iudith 9.

Psal. 103.

Ephes. 2.

Esay 51.

anger I haue hid my face from thee, but with euermore mercy I haue had compassion vpon thee. Therefore the sinnes of any man ought not to withhold him from praying vnto the Lord his G O D. But if hee be truly penitent and stedfast in faith, let him assure himselfe that the Lord will be mercifull vnto him, and heare his prayers. O but I dare not (will some man say) trouble G O D at all times with my prayers. We see that in Kings houses and Courts of Princes, men cannot be admitted, vntill they first vse the helpe and meane of some speciall Noble man, to come vnto the speech of the King, and to obtaine the thing that they would haue. To this reason doeth Saint Ambrose answer very well, writing vpon the first Chapter to the Romanes. Therefore (saith he) we vse to goe vnto the King by officers and noble men, because the King is a mortall man, and knoweth not to whom hee may commit the gouernement of the common wealth. But to haue G O D our friend, from whom nothing is hid, we neede not any helper, that should further vs with his good word, but onely a deuout and godly minde. And if it be so, that wee neede one to intreate for vs: why may wee not content our selues with that one Mediatour, which is at the right hand of G O D the father, and there liueth for euer to make intercession for vs? As the blood of Christ did redeeme vs on the crosse, and cleanse vs from our sinnes: euen so it is now able to saue all them that come vnto G O D by it. For Christ sitting in heauen, hath an euermore Priesthood, and alwayes prayeth to his father for them that bee penitent, obtaining by vertue of his wounds, which are euermore in the sight of G O D, not onely perfect remission of our sinnes, but also all other necessities that we lacke in this world, so that this onely Mediatour is sufficient in heauen, and needeth no others to helpe him. Why then doe wee pray one for another in this life, some man perchance will heere demaund? Forsooth we are willed so to doe, by the expresse commandement both of Christ and his disciples, to declare therein as well the faith that wee haue in Christ towarde G O D, as also the mutuall charitie that wee beare one to wards another, in that we pitte our brothers case, and make our humble petition to G O D for him. But that we should pray vnto Saints, neither haue we any commandement in all the Scripture, nor yet example which wee may safely follow. So that being done without authority of Gods word, it lacketh the ground of faith, & therefore cannot be acceptable before G O D. For whatsoeuer is not of faith, is sin. And y^e Apostle saith, that faith cometh by hearing, and hearing by the word of G O D. Yet thou wilt object further, that the Saints in heauen doe pray for vs, and that their prayer proceedeth of an earnest charity that they haue towards their brethren on earth. Whereto it may be well answered. First, that no man knoweth whether they doe pray for vs, or no. And if any will goe about to prooue it by the nature of charitie, concluding, that because they did pray for men on earth, therefore they doe much more the same now in heauen: Then may it be sayd by the same reason, that as oft as we doe weepe on earth, they doe also weepe in heauen, because while they liued in this world, it is most certaine and iure they did so. And for that place which is written in the Apocalyps, namely that the Angel

Ambros. super cap. 1.
Rom.

Heb. 7.

Matth. 6.
James 5.
Coloss. 4.
1. Tim. 2.

Hebr. 11.
Rom. 14.
Rom. 10.

did offer by the prayers of the Saints vpon the golden Altar: it is properly meant, and ought properly to bee vnderstood of those Saints that are yet liuing on earth, and not of them that are dead, otherwise what neede were it that the Angel should offer by their prayers, being now in heauen before the face of Almighty G O D: But admit the Saints doe pray for vs, yet doe we not know how, whether specially for them which call vpon them, or else generally for all men, wishing well to euery man alike. If they pray specially for them which call vpon them, then it is like they heare our prayers, and also know our hearts desire, which thing to bee false, it is already proued both by the Scriptures, and also by the authority of Augustine. Let vs not therefore put our trust or confidence in the Saints or Martyrs that be dead. Let vs not call vpon them, nor desire helpe at their hands: but let vs alwayes liue by our hearts to G O D, in the name of his deare Sonne Christ, for whose sake as G O D hath promised to heare our prayer, so he will truly performe it. Immo-cation is a thing proper vnto G O D, which if wee attribute vnto the Saints, it woundeth to their reproach, neither can they well heare it at our hands. When Paul had healed a certaine lame man, which was impotent in his feet, at Lystra, the people would haue done sacrifice to him and Barnabas: wherevnto their clothes, refused it, and exhorted them to worship the true G O D. Like wise in the Revelation, when Saint Iohn fell before the Angels feet to worship him, the Angel would not permit him to doe it, but commanded him that he should worship G O D. Which examples declare vnto vs, that the Saints and Angels in heauen, will not haue vs to doe any honour vnto them, that is due and proper vnto G O D. Veronely is our father, he onely is omnipotent, hee onely knoweth and vnderstandeth all things, hee onely can helpe vs at all times, and in all places, he suffereth the sunne to shine vpon the good and the bad, hee seeth the yong rauens that crye vnto him, hee saueth both man and beast, he will not that any one haire of our head shall perish: but is alwayes ready to helpe and preserue all them that put their trust in him, according as he hath promised, saying, Before they call, I will answer, and whiles they speake, I will heare. Let vs not therefore any thing mistrust his goodnesse, let vs not feare to come before the throne of his mercy, let vs not seeke the ayd and helpe of Saints, but let vs come boldly our selues, nothing doubting but G O D for Christs sake, in whom hee is well pleased, will heare vs without a spokes-man, and accomplish our desire in all such things as shall be agreeable to his most holy will. So sayth Chrysostome, an ancient Doctour of the Church, and so must wee steadfastly beleue, not because he sayth it, but much more because it is the doctrine of our Saviour Christ himselfe, who hath promised that if wee pray to the father in his name, we shall certainly be heard, both to the reliefe of our necessities, and also to the saluation of our soules, which he hath purchased vnto vs, not with gold or siluer, but with his precious blood, shed once for all vpon the Crosse.

Act 14.

Apoc. 19.

Esa 64.

Chrysost. d.
hom. de pro-
fectu. Enang.

To him therefore, with the father and the Holy Ghost, three persons and one G O D, be all honour, prayse, & glory, for ever & ever, Amen.

¶ The

The third part of the Homilie concerning Prayer.



Ye were taught in the other part of this Sermon, vnto whom ye ought to direct your prayers in time of need and necessity, that is to wit, not vnto Angels or Saints, but vnto the eternall and euertlasting **G O D**, who because hee is mercifull, is alwayes ready to heare vs, when we call vpon him in true and perfect sayth. And because hee is omnipotent, he can easily performe and bring to passe, the thing that we request to haue at his hands. To doubt of his power, it were a plaine point of infidelity, and cleane against the doctrine of the holy Ghost, which teacheth that hee is all in all. And as touching his good will in this behalfe, we haue expresse testimonies in Scripture, how that he will helpe vs, and also deliuer vs, if wee call vpon him in time of trouble. So that in both these respects, we ought rather to call vpon him then vpon any other. Neither ought any man therefore to doubt to come boldly vnto **G O D**, because he is a sinner. For the Lord (as the Prophet David sayth) is gracious and mercifull, pea, his mercie and goodnesse endureth for ever. He that sent his owne sonne into the world to saue sinners, will hee not also heare sinners, if with a true penitent heart and stedfast sayth they pray vnto him? Yes, if wee acknowledge our sinnes, **G O D** is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrightheadnesse, as we are plainly taught by the example of David, Peter, Mary Magdalene, the Publicane, and diuers other. And whereas we must needes vse the helpe of some mediator and intercessor, let vs content our selues with him, that is the true and onely Mediator of the new Testament, namely the Lord and Sauour Iesus Christ. For as Saint Iohn saith, If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous, who is the propitiation for our sinnes. And Saint Paul in his first Epistle to Timothy, saith, There is one **G O D**, and one mediator betweene **G O D** and man, even the man Iesus Christ, who gaue himselfe a ranfome for all men, to be a redeemer in due time.

Now after this doctrine established, you shall bee instructed for what kinde of things, and what kinde of persons ye ought to make your prayers vnto **G O D**. It greatly becometh all men, when they pray, to consider well and diligently with themselves what they aske and require at **G O D**'s hands, lest if they desire that thing which they ought not, their petitions be made voyde, and of none effect. There came on a time vnto Agass the King, a certaine importunate suter, who requested him in a matter earnestly, saying, Sir, and it please your Grace, you did once promise

Psal. 50.

Psal 107.

1. Tim. 1.

1. Iohn 1.

1. Iohn 2.

1. Tim. 2.

me. Cravest thou the king, if it be such that thou requirest, then I promise thee, other wise I did onely speake it, and not promise it. The man would not bee so answered at the kings hand, but still urging him more and more, said: It becommeth a king to performe the least word hee hath spoken, yea if hee should onely speake with his head. No more saith the king, then it becometh one that cometh to a king, to speake and aske those things which are rightfull and honest. Thus the king cast off this unreasonable and importunate sute.

Now if so great consideration be to be had, when we kneele before an earthly king: how much more ought to be had, when we kneele before the heavenly King, who is onely delighted with iustice and equitie, neuer will admit any baine, foolish, or vniust petition? Therefore it shall be good and profitable, thoroughly to consider and determine with our selues, what things we may lawfully aske of G O D, without feare of repulse, and also what kinde of persons wee are bound to commend vnto G O D in our dayly prayers. Two things are chiefly to bee respected in every good and godly mans prayer: His owne necessitie, and the glory of almighty G O D. Necessitie belongeth either outwardly to the body, or inwardly to the soule. Which part of man, because it is much more precious and excellent then the other, therefore wee ought first of all, to aske such things as properly belong to the saluation thereof: as the gift of repentance, the gift of faith, the gift of charitie and good workes, remission and forgiveness of sinnes, patience in aduersitie, lowlinesse in prosperity, & such other like fruite of the spirit, as hope, loue, ioy, peace, long suffering, gentlenesse, goodnesse, meekenesse, and temperancie, which things G O D requireth of all them that professe themselves to be his children, saying vnto them in this wise, Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. And in another place also hee saith, Seeke first the Kingdome of G O D, and his righteousness, and then all other things shall bee giuen vnto you. Wherein he putteth vs in minde, that our chiefe and greatest care ought to bee for those things which pertaine to the health and safeguard of the soule, because we haue here (as the Apostle saith) no continu-
ing citie, but doe seeke after another in the world to come.

Galath 5.

Math. 5.

Math. 6.

Hebr. 13.

Now when wee haue sufficiently prayed for things belonging to the soule, then may wee lawfully and with safe conscience, pray also for our bodily necessities, as meate, drinke, clothing, health of body, deliuerance out of prison, good lucke in our dayly affaires, and so forth, according as wee shall haue needs. Whereof, what better example can wee desire to haue, then of Christ himselfe, who taught his disciples, and all other Christian men, first to pray for heavenly things, and after ward for earthly things, as is to bee seene in that prayer which hee left vnto his Church, commonly called the Lords prayer? In the third booke of Kings and third Chapter it is written, that G O D appeared by night in a dreame vnto Salomon the King, saying, Aske of me whatsoever thou wilt, and I will giue it thee. Salomon made his humble prayer, and asked a wise and prudent heart, that might iudge and vnderstand what were good, and what

Math. 6.

Luke 12.

what were ill, what were goodly, and what were vngodly, what were righteous, and what were vnrightrous in the sight of the Lord. It pleased G O D wonderfully that he had asked this thing. And G O D said vnto him, Because thou hast requested this thing, and hast not desired many dayes and long yeeres vpon the earth, neither abundance of riches and goods, nor yet the life of thine enemies which hate thee, but hast desired wisdome to sit in iudgement. Behold, I haue done vnto thee according to thy wordes, I haue giuen thee a wise heart, full of knowledge and vnderstanding, so that there was neuer any like thee before time, neither shall bee in time to come. Moreover I haue, besides this, giuen thee that which thou hast not required, namely worldly wealth and riches princely honour and glory, so that thou shalt therein also passe all things that euer were. Note this example, how Salomon being put to his choise to aske of G O D, whatsoever he would, requested not baينه and transitorie things, but the high and heauenly treasures of wisdome, and that in doing, hee obtaineth as it were, in recompence, both riches and honour. Wherein is giuen vs to vnderstand, that in our daily prayers, wee should chiefly and principally aske those things which concerne the Kingdom of G O D, and the saluation of our owne soules, nothing doubting but all other things shall (according to the promise of Christ) be giuen vnto vs. But here we must take heede, that wee forget not that other end wherein mention was made before, namely the glory of G O D, which vnlesse in minde, and set before our eyes in making our prayers, we may not looke to be heard, or to receiue any thing of the Lord. In the xx. Chapter of Matthew, the mother of the two sonnes of Zebedee came vnto Iesus worshipping him, and saying, Grant that my two sonnes may sit in thy Kingdome, the one on thy right hand, and the other at thy left hand. In this petition she did not respect the glory of G O D, but plainly declared the ambition and baينه glory of her owne minde, for which cause she was also most worthily repelled, and rebuked at the Lords hand. In like manner wee reade in the Actes, of one Simon Magus a Sorcerer, how that hee perceiving that through laying on of the Apostles hands the holy Ghost was giuen, offered them money, saying: Giue mee also this power, that on whomsoever I lay my hands, hee may receiue the holy ghost. In making this request, hee sought not the honour and glory of G O D, but his owne priuate gaine and lucre, thinking to get great store of money by this feate, and therefore it was iustly sayd vnto him: Thy money perish with thee, because thou thinkest that the gift of G O D may be obtained with money. By these and such other examples we are taught, whensoever we make our prayers vnto G O D, chiefly to respect the honour and glory of his Name. Whereof we haue this generall precept in the Apostle Paul, Whether ye eate or drinke, or whatsoever ye doe, looke that ye doe it to the glory of G O D, which thing we shall best of all doe, if wee follow the example of our Saviour Christ, who praying that the bitter cup of death might passe from him, would not therein haue his owne will fulfilled, but referred the whole matter to the good will and pleasure of his father.

Actes 8.

1. Cor. 10.
Coloss. 3.
Matth. 26.
Luke 22.

And hereto concerning those things, that we may lawfully and bold-
ly aske of G O D.

Now it followeth, that wee declare what kinde of persons wee are
bound in conscience to pray for. Saint Paul writing to Timothee, ex-
horteth him to make prayers and supplications for all men, exempting
none of what degree or state inder they be. In which place he maketh
mention by name of Kings and Rulers which are in authority; putting
therby to knowledge how greatly it concerneth the profit of the com-
mon wealth, to pray diligently for the higher powers. Neither is it
without good cause, that hee doeth so often in all his Epistles craue the
prayers of G O D for his people for himselfe. For so doing, he declareth
in the world, how expedient and needfull it is daily to call vpon G O D
for the ministers of his holy word and Sacraments, that they may haue
the doore of patience opened vnto them; that they may truly under-
stand the Scriptures, that they may effectually preach the same vnto
the people, and bring forth the true fruits thereof, to the example of all

1. Tim. 2.

Coloss. 4.

Rom. 15.

2. Thess. 3.

Ephes. 6.

After this sort did the congregation continually pray for Peter at Jeru-
salem, and for Priscilla among the Gentiles, to the great increase and furthe-
rance of Christs Gospel. And if we, following their good example herein,
will studie to doe the like, doubtlesse it cannot be expressed, how greatly
we shall both helpe our selues, and also please G O D.

Actes 12.

To discourse and run through all degrees of persons, it were too long.
Therefore wee shall briefly take this one conclusion for all: whomsoever
we are bound by expresse commandement to loue, for those also are we
bound in conscience to pray. But wee are bound by expresse commande-
ment to loue all men as our selues: therefore wee are also bound to pray
for all men, euen as well as if it were for our selues, notwithstanding
we know them to be our extreme and deadly enemies. For so doeth our
Saviour Christ plainly teach vs in his Gospel, saying, Loue your ene-
mies; blesse them that curse you, doe good to them that hate you, pray for
them that persecute you, that yee may be the children of your father
which is in heauen. And as hee taught his disciples, so did hee practise
himselfe in his life time praying for his enemies vpon the crosse, and desir-
ing his father to forgive them, because they knew not what they did:
As did also that holy and blessed Martyr Steuen, when hee was cruelly
stoned to death of the subburne and stinched Jewes: to the example of
all them that will truly and vnfeignedly follow their Lord and Master
Christ in this miserable and mortall life.

Matth. 5.

Luke 23.

Actes 7.

Now to entreate of that question, whether we ought to pray for them
that are departed out of this world, or no. wherein, if wee will cleaue
onely vnto the word of G O D, then must we needes graunt, that we haue
no commandement so to doe. For the Scripture doeth acknowledge
but two places after this life. The one proper to the elect and blessed
of G O D, the other to the reprobate and damned soules, as may be well
gathered, by the parable of Lazarus and the rich man, which place Saint
Augustine expounding, saith in this wise: That which Abraham speaketh

Luke 16.

Lib. 2.

Euange.

quest. 1.

Cap. 38.

L I

into

unto the rich man in Lukes Gospel; namely that the rich cannot goe into those places where the wicked are tormented: what other things doeth it signifie: but onely this, that the rich, by reason of his riches, cannot be touched, can be touched of mercy in helping them which after this life are cast into prison, but all they pay the most unprofitable thing: These words as they confute the opinion of helping the dead by prayer, so they doe cleane confute and take away the vain error of purgatory: which is grounded upon the saying of the Gospel: When thou shalt thus depart: thence, until thou shalt pay, but they pay most unprofitably. Now doeth S. Augustine say, that those men which are cast into prison after this life, on that condition, may in no wise be helped, though they would helpe them shew so much: And why? Because the sentence of God is unchangeable, and cannot be reuoked againe: Therefore let vs not deceiue our selues, thinking that either we may helpe others, or others may helpe vs by their good and charitable prayers in time to come: For as the preacher saith: When the tree falleth, whether it bee toward the South, or toward the North, in what place soeuer the tree falleth, there it lieth: meaning thereby, that euery man shall in a short time either in the state of saluation or damnation, according as the words of the Euangelist Iohn doe also plainly import, saying: He that beleueth on the Sonne of God, hath eternall life: But he that beleueth not on the Sonne, shall neuer see life, but the wrath of God abideth upon him: where is then the third place which they call purgatory? or where shall our prayers helpe and profit the dead? S. Augustine doth onely schew two places after this life, heauen & hell: As for the third place, he doth plainly shew that there is any such to be found in all Scripture. Chrysostome likewise is of this minde, that vniuersall does wash away our sinnes in this present world: we shall finde no comfort after death: And S. Cyprian saith, that after death, repentance and sorrow of paine shall bee without fruit, weeping also shall be in vaine, and prayer shall be to no purpose: Therefore he counsellet all men to make provision for themselves while they may: because when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction. Let these and such other places be sufficient to take away the grosse error of purgatory out of our heads: neither let vs imagine any more, that the soules of the dead are any thing at all holpen by our prayers: But as the Scripture teacheth vs, let vs thinke that the soule of man passing out of the body, goeth straightway either to heauen, or else to hell, whereof the one needeth no prayer, and the other is without redemption. The only purgatory wherein we must trust to be saved, is the death and blood of Christ, which if we apprehend with a true and stedfast faith, it purgeth and cleanseth vs from all our sinnes, even as well as if wee were now hanging vpon the Crosse. The blood of Christ, sayth Saint Iohn, hath cleansed vs from all sinne. The blood of Christ, sayth Saint Paul, hath purged our consciences from dead workes, to serue the living God. As so in another place hee saith, wee bee sanctified and made holy by the offering vp of the body of Iesus Christ done once for all. Yea hee addeth more

1. Iohn 1.

Heb. 9.

Heb. 10.

more, saying, With the one oblation of his blessed body & pretious blood, *Ibidem.*
 he hath made perfect for ever and ever all them that are sanctified. This
 then is that Purgatory, wherein all Christian men put their whole trust
 and confidence, nothing doubting, but if they truly repent them of their
 finnes, and die in perfect fayth, that then they shall forthwith passe from
 death to life. If this kinde of purgation will not serue them, let them
 neuer hope to be releafed by other mens prayers, though they should con-
 tinue therein vnto the worlds end. He that cannot be saued by fayth in
 Christs blood, how shall he looke to bee deliuered by mans intercessions?
 Hath G D D more respect to man on earth, then hee hath to Christ in
 heauen? If any man sinne (sayth Saint Iohn) we haue an aduocate with *1. Iohn 2.*
 our Father, euen Iesus Christ the righteous, and hee is the propitiation
 for our finnes. But we must take heed that wee call vpon this aduocate
 while wee haue space giuen vs in this life, lest when wee are once dead,
 there bee no hope of saluation left vnto vs. For as euery man sleepeeth
 with his owne cause, so euery man shall rise againe with his owne cause.
 And looke in what state he dieth, in the same state he shall bee also iudged,
 whether it bee to saluation or damnation. Let vs not therefore dreame
 either of Purgatory, or of prayer for the soules of them that be dead: but
 let vs earnestly and diligently pray for them which are expressly comman-
 ded in holy Scripture, namely for Kings and Rulers, for Ministers of
 G D D holy word and Sacraments, for the Saints of this world, o-
 therwise called the faythfull: to be short, for all men liuing, be they neuer
 so great enemies to G D D and his people, as Iewes, Turkes, Pagans,
 Infidels, Heretikes, &c. Then shall we truly fulfill the commandement
 of G D D in that behalfe, and plainly declare our selues to bee the true
 children of our heauenly father, who suffereth the Sunne to shine vpon
 the good and the bad, and the raine to fall vpon the iust and the vniust:
 for which and all other benefits most abundantly bestowed vpon
 mankind from the beginning, let vs giue him hearty
 thanks, as we are most bound, and prayse his
 Name for ever and ever. Amen.

LH 2

AN

AN HOMILIE OF THE

place and time of Prayer.



Consider through his Almighty power, wisdom, and goodnesse, created in the beginning, heauen and earth, the sun, the moone, the starres, the fowles of the ayre, the beastes of the earth, the fishes in the sea, and all other creatures, for the vse and commodity of man, whom also he had created to his owne image and likenesse, and giuen him the vse and gouernment ouer them all, to the end he should vse them in such sort as he had giuen him in charge and commandement, and also that hee should declare

himselfe thankfull and kinde for all those benefits, so liberally and so gratiofully bestowed vpon him, vtterly without any deseruing on his behalfe. And although we ought at all times, and in all places, to haue in remembrance, and to be thankfull to our gracious Lord, according as it is written, I will magnifie the Lord at all times. And againe, wheresoeuer the Lord beareth rule, O my soule prayse the Lord: Yet it appeareth to be **G O D S** good will and pleasure, that wee should at speciall times, and in speciall places, gather our selues together, to the intent his name might bee renowned, and his glory set forth in the congregation and assemblie of his Saints. As concerning the time which Almighty **G O D** hath appointed his people to assemble together solemly, it doeth appeare by the fourth commandement of **G O D**: Remember, sayth **G O D**, that thou keepe holy the Sabbath day. vpon the which day, as is plaine in the Actes of the Apostles, the people accustomably resorted together, and heard diligently the Law and the Prophets read among them. And albeit this commandement of **G O D** doeth not binde Christian people so straitely to obserue and keepe the vtter ceremonies of the Sabbath day, as it was giuen vnto the Jewes, as touching the forbearing of worke and labour in time of great necessity, and as touching the precise keeping of the seuenth day, after the manner of the Jewes. For wee keepe now the first day, which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Saviour Christ, who as vpon that day rose from death, conquering the

Psal. 103.

Acts 13.

same

same most triumphantly: Yet notwithstanding, whatsoever is found in the commandement appertaining to the law of nature, as a thing most goodly, most iust, and needefull for the setting forth of G O D S glory, wrought to be retained and kept of all good Christian people. And therefore by this commandement, wee ought to haue a time, as one day in the weeke: wherein wee ought to rest, yea from our lawfull and needefull workes. For like as it appeareth by this commandement, that no man in the sixe dayes ought to bee slothfull or idle, but diligently to labour in that state wherein G O D hath set him: Euen so, G O D hath giuen expresse charge to all men, that vpon the Sabbath day, which is our Sunday, they should cease from all weekly and workeday labour, to the intent, that like as G O D himselfe wrought sixe dayes, and rested the seventh, and blessed, and sanctified it, and consecrated it to quietnesse and rest from labour: euen so G O D S obedient people should keepe the Sunday holily, and rest from their common and dayly businesse, and also giue themselves wholly to heavenly exercises of G O D S true religion and seruice. So that G O D doeth not onely command the obseruation of this holy day, but also by his owne example doeth stirre and moue vs to the diligent keeping of the same. Good naturall children will not onely become obedient to the commandement of their parents, but also haue a diligent eye to their doings, and gladly follow the same. Now we will be the children of our heavenly Father, wee must be careful to keepe the Christian Sabbath day, which is the Sunday, not onely for that it is G O D S expresse commandement, but also to declare ourselues to be louing children, in following the example of our gracious Lord and Father.

Thus it may plainly appeare, that Gods will and commandement was to haue a solemne time and standing day in the weeke, wherein the people should come together, and haue in remembrance his wonderfull benefits, and to render him thanks for them, as appertaineth to louing, kinde, and obedient people. This example and commandement of G O D the godly Christian people beganne to follow immediatly after the ascension of our Lord Christ, and began to chuse them a standing day of the weeke to come together in: Yet not the seventh day, which the Iewes kept: but the Lords day, the day of the Lords resurrection, the day after the seventh day, which is the first day of the weeke. Of the which day mention is made by Saint Paul on this wise, In the first day of the Sabbath, let every man lay by what hee thinketh good: meaning for the poore. By the first day of the Sabbath, is meant our Sunday, which is the first day after the Iewes seventh day. And in the Apocalypse it is more plaine, where as Saint Iohn sayth, I was in the Spirit vpon the Lords day. Sithence which time G O D S people hath alwayes in all ages, without any gaine saying, bled to come together vpon the Sunday, to celebrate and honor the Lords blessed Name, and carefully to keepe that day in holy rest and quietnesse, both man, woman, child, seruant, and stranger. For the transgression and breach of which day, G O D hath declared himselfe much to bee grieved, as it may ap-

1. Cor. 16.

Apoc. 1.

Num. 15.

peare by him, who for gathering of riches on the Sabbath day was stoned to death. But alas, all these notwithstanding, it is lamentable to see the wicked boldnesse of those that will bee counted **GODS** people, who passe nothing at all of keeping and halowing the Sunday. And these people are of two sorts. The one sort if they haue any businesse to doe, though there bee no extreme neede, they must not spare for the Sunday, they must ride and iourney on the Sunday, they must drinke and carry on the Sunday, they must rowe and ferry on the Sunday, they must buy and sell on the Sunday, they must keepe markets and faires on the Sunday: finally, they vse all dayes alike, workedayes and holy dayes all are one. The other sort is worse, for although they will not trauell nor labour on the Sunday as they doe on the weeke day, yet they will not rest in holynesse, as **GOD** commandeth: but they rest in ungodlinesse and filthinesse, prancing in their pride, pranking and pricking, pointing and painting themselves to bee gorgeous and gay: they rest in excelsse and superfluite, in gluttony and drunkennesse, like rattes and swine: they rest in bawling and rayling, in quarrelling and fighting, they rest in wantonnesse, in toyes talking, in filthy fleshlinesse, so that it doeth too evidently appeare that **GOD** is more dishonoured, and the deuill better serued on the Sunday, then vpon all the dayes in the weeke besides. And I assure you, the beasts which are commanded to rest on the Sunday, honour **GOD** better then this kinde of people: for they offend not **GOD**, they breake not their holy dayes: wherefore, O yee people of **GOD**, lay your hands vpon your hearts, repent and amend this grieuous and dangerous wickednesse, stand in awe of the Commandement of **GOD**, gladly follow the example of **GOD** himselfe, be not disobedient to the godly order of Christs Church, bled and kept from the Apostles time, vntill this day. feare the displeasure and iust plagues of Almighty **GOD**, if ye be negligent and forbear not labouring and trauelling on the Sabbath day or Sunday, and doe not resort together to celebrate and magnifie **GODS** blessed Name, in quiet holynesse and godly reuerence.

Now concerning the place where the people of **GOD** ought to resort together, and where especially they ought to celebrate and sanctifie the Sabbath day, that is the Sunday, the day of holy rest: That place is called **GODS** Temple or the Church, because the company and congregation of **GODS** people (which is properly called the Church) doeth there assemble themselves on the dayes appointed for such assemblies and meetings. And forasmuch as Almighty **GOD** hath appointed a speciall time to be honoured in, it is very meete, godly, and also necessarie, that there should be a place appointed where these people should meete and resort, to serue their gracious **GOD** and mercifull Father. Trueth it is, the holy Patriarchs for a great number of yeeres had neither Temple nor Church to resort vnto. The cause was, they were not stayed in any place, but were in a continuall peregrination and wandering, that they could not conveniently build any Church. But so soone as **GOD** had deliuered his people from their enemies, and set them in some

some libertie in the wilderness, he set them by a costly and a curious Tabernacle, which was as it were the Parish Church, a place to resort vnto of the whole multitude, a place to haue his sacrifices made in, and other obseruances and rites to be vsed in: Furthermore, after that G O D according to the trueth of his promise, had placed and quietly settled his people in the land of Canaan, now called Iurie, hee commanded a great and magnificent Temple to be builded by King Solomon, as seldome the like hath bene seene: a Temple so decked and adorned, so gorgeously garnished, as was meete and expedient for people of that time; which would be allured and stirred with nothing so much, as with such outward goodly gay things. This was now the Temple of G O D, endued also with many giftes and sundry promises. This was the publike Church, and the mother Church of all Iurie: Here was God honoured and serued. Hither was the whole Realme of all the Israelites bound to come at three solemne feasts in the yeere, to serue their Lord G O D here. But let vs proceed further. In the time of Christ and his Apostles, there were yet no Temples nor Churches for Christian men. For why? they were alwayes for the most part in persecution, beration and trouble, so that there could be no liberty nor licence obtayned for that purpose. Yet G O D delighted much that they should often resort together in a place, and therefore after his ascension they remayned together in an upper chamber, sometime they entred into the Temple, sometime into the Synagogues, sometimes they were in prison, sometimes in their houses, sometimes in the fields, &c. And this continued so long till the sayth of Christ Iesus began to multiply in a great part of the world. Now when diuers Realmes were established in G O Ds true Religion, and G O D had giuen them peace and quietnesse: then began Kings, Noble men, and the people also, stirred by with a godly zeale and seruientnesse, to build by Temples and Churches, whither the people might resort, the better to doe their dutie towards G O D, and to keepe holy their Sabbath day, the day of rest. And to these Temples haue the Christians customably vsed to resort from time to time, as vnto meet places where they might with common consent prayse and magnifie G O Ds name, peelding him thankes for the benefits that he dayly powreth vpon them, both mercifully and abundantly, where they might also heare his holy word read, expounded, and preached sincerely, and receiue his holy Sacraments ministered vnto them duely and purely. True it is that the chiefe and speciall Temples of G O D, wherein he hath greatest pleasure, and most delighteth to dwell, are the bodie and mindes of true Christians, and the chosen people of G O D, according to the doctrine of holy Scriptures, declared by Saint Paul. Know ye not (sayth hee) that yee bee the temple of G O D, and that the spirit of G O D doeth dwell in you? The Temple of G O D is holy, which ye are. And againe in the same Epistle: Know ye not that your body is the temple of the holy Ghost dwelling in you, whom you haue giuen you of G O D, and that yee bee not your owne? Yet this notwithstanding, G O D doeth allow the material Temple made with lime and stone: (so oft as his people come together into

1. Corin. 3.

1. Corin. 6.

into it, to prayle his holy name) to be his house; and the place where hee hath promised to be present, and where he will heare the prayers of them that call vpon him. The which thing both Christ and his Apostles, with all the rest of the holy fathers, doe sufficiently declare by this: That albe it they certainly knew that their prayers were heard in what place soeuer they made them, though it were in caues, in woodes, and in deserts; yet (so oft as they could conveniently) they resorted to the materiall Temples, there with the rest of the congregation, to ioyne in prayer and true worship.

Wherefoze (dearely beloued) you that professe your selues to be Christians, and glory in that name, disdain not to follow the example of your master Christ, whose schollers you say you bee, as to you to bee like them whose schoolemates you take vpon you to bee, that is, the Apostles and Disciples of Christ. Lift vp pure hands, with cleane hearts, in all places and at all times. But doe the same in the Temples and Churches vpon the Sabbath dayes also. Our godly predeceffours, and the ancient fathers of the Primitive Church, spared not their goods to build Churches, no they spared not their liues in time of persecution, and to hazard their blood, that they might assemble themselves together in Churches. And shall we spare a little labour to come to Churches? Shall neither their example, nor our duty, nor the commodities (that thereby should come vnto vs) moue vs? If wee will declare our selues to haue the feare of God, if we will shew our selues true Christians, if wee will bee the followers of Christ our master, and of those godly fathers that haue liued before vs, and now haue receiued the reward of true and faithfull Christians, we must both willingly, earnestly, and reuerently come vnto the material Churches and Temples to pray, as vnto fit places appointed for that vse, and that vpon the Sabbath day, as at most conuenient time for Gods people, to cease from bodily and worldly businesse, to giue themselves to holy rest, and godly contemplation pertayning to the seruice of Almighty God: Whereby wee may reconcile our selues to God, be partakers of his holy Sacraments, and be deuout hearers of his holy word, so to be established in faith to Godward, in hope against all aduersity, and in charity toward our neighbours. And thus running our course as good Christian people, wee may at the last attaine the reward of euerlasting glory, through the merits of our Saviour Jesus Christ, to whom with the father and the holy Ghost, be all honour and glory. Amen.

¶ The second part of the Homilie of the place
and time of Prayer.

It hath beene declared vnto you (good Christian people) in the former Sermon read vnto you, at what time and into what place ye shall come together to prayse G O D. Now I intend to set before your eyes, first how zealous and desirous ye ought to be to come to your Church. Secondly, how soze G O D is grieved with them that doe despise or little regard to come to the Church vpon the holy restfull day. It may well appeare by the Scriptures, that many of the godly Israelites, being now in captiuitie for their sinnes among the Babylonians, full often wished and desired to bee againe at Hierusalem. And at their returne, through G O D S goodnesse (though many of the people were negligent) yet the fathers were maruellous deuout to build by the Temple, that G O D S people might repayre thither, to honour him. And king Dauid when he was a banished man out of his countrey, out of Hierusalem the holy city, from the Sanctuary, from the holy place and from the Tabernacle of G O D: what desire, what seruentnesse was in him toward that holy place? what wishings and prayers made hee to G O D to be a dweller in the house of the Lord? One thing (sayth hee) haue I as ked of the Lord, and this will I still craue, that I may resort and haue my dwelling in the house of the Lord, so long as I liue. Again, Oh how I ioyed when I heard these words, Wee shall goe into the Lords house. And in other places of the Psalmes hee declareth for what intent and purpose he hath such a seruent desire to enter into the Temple and Church of the Lord: I will fall downe (sayth he) and worship in the holy Temple of the Lord. Again, I haue appeared in thy holy place, that I might behold thy might and power, that I might behold thy glory and magnificence. Finally he sayth: I will shew forth thy name to my brethren, I will prayse thee in the midst of the congregation. Why then had Dauid such an earnest desire to the house of G O D? first because there he would worship and honour G O D. Secondly, there he would haue a contemplation and a sight of the power and glory of G O D. Thirdly, there he would prayse the name of G O D, with all the congregation and company of the people. These considerations of this blessed Prophet of G O D ought to stirre vp, and kindle in vs the like earnest desire to resort to the Church, especially vpon the holy restfull dayes, there to doe our duties, and to serue G O D, there to call to remembrance how G O D euen of his meere mercy, and for the glory of his name sake, worketh mightily to conserue vs in health, wealth and godlinesse, and mightily

Psal. 132.

Psal. 63.

mightily

mightily preserveth vs from the assaults and rages of our fierce and cruell enemies, and there ioyfully in the number of his faithfull people to praise and magnifie the Lords holy Name.

Luke 2.

Set before your eyes also that ancient father Simeon, of whom the Scripture speaketh thus, to his great commendation, and an encouragement for vs to doe the like. There was a man at Hierusalem named Simeon, a iust man, fearing **GOD**: he came by the Spirit of **GOD** into the Temple, and was told by the same Spirit that hee should not dye before hee saw the Anointed of the Lord. In the Temple his promise was fulfilled, in the Temple hee saw Christ, and tooke him in his armes, in the Temple hee brake out into the mighty prayse of **GOD** his Lord, Anna a prophetesse, an olde widow departed out of the Temple, giving herselfe to prayer and fasting day and night: And she, comming about the same time, was likewise inspired, and confessed, and spake of the Lord, to all them that looked for the redemption of Israel. This blessed man, and this blessed woman, were not disappointed of wonderfull fruit, commodity and comfort, which **GOD** sent them, by their diligent resorting to **GODS** holy Temple. Now yee shall heare how grievously **GOD** hath bene offended with his people, for that they passed so little upon his holy Temple, and foulely either despised or abused the same. Which thing may plainly appeare by the notable plagues and punishments which **GOD** hath layd upon his people, especially in this, that he stirred by their aduersaries horribly to beate downe, and utterly to destroy his holy Temple with a perpetuall desolation. Alasse, how many Churches, Countreys, and Kingdomes of Christian people, haue of late yeeres bene plucked downe, and ouerrunne, and left waste, with grievous and intolerable tyzanny and cruelty of the enemy of our Lord Christ the great Turke, who hath so vniuersally scourged the Christians, that neuer the like was heard or read of? Aboue thirtie yeeres past, the great Turke had ouerrunne, conquered, and brought into his dominion and subiection, twenty Christian kingdomes, turning away the people from the faith of Christ, poisoning them with the diuelish religion of wicked Mahomet, and either destroying their Churches utterly, or filchily abusing the with their wicked & detestable errors. And now this great Turke, this bitter and sharpe scourge of **GODS** vengeance, is euen at hand in this part of Christendome, in Europe, at the borders of Italy, at the borders of Germanie, greedily gaping to deuoure vs, to ouerrunne our countrey, to destroy our Churches also, vnlesse wee repent our sinfull life, and resort more diligently to the Church to honour **GOD**, to learne his blessed will, and to fulfill the same. The Jewes in their time prouoked iustly the vengeance of **GOD**, for that partly they abused his holy Temple with the detestable idolatry of the heathen, and superstitious vanities of their owne inuentions contrary to **GODS** commandement, partly they resorted vnto it as hypocrites, spotted, imbrued, and fouly defiled with all kinde of wickednesse and sinfull life, partly many of them passed little upon the holy Temple, and cared not whether they came thither, or no. And haue not the Christians of late dayes, and euen in our

our Churches, in like manner prouoked the displeasure and indignation of Almighty God: partly because they haue profaned and defiled their Churches with heathenish and Jewish abuses, with images and idols, with numbers of Altars, too too superstitiously and intolerably with too much gross abusing and filthie corrupting of the Lords holy Supper, the blessed Sacrament of his body and blood, with an infinite number of ceremonies devised by their owne deuises, to make a goodly outward shew, and to keepe the people, simple and sincere religion of Christ Jesus, and thereby to corrupt the Church, the Synagogue, full of all impiety and iniquity: they haue also but fewe dangerous songs and performances, which they do not put in the Church, but keep them with holy warres in their maner, and bestow them with the chance, though they be under a great one word of the Lords will, they feele one motion of repentance with their heauenly fathers, and thus they do upon such mocking and blaspheming of God, as they haue done. Churches were made for another purpose, that is, to be a Church, and to lette God truly, to manifest his blessed will, there is an open his mighty Name, they do let the holy Sacrament, there to manifest how to be in charity with thy neighbour, there to haue thy poore and needy neighbour in recompence, from thence to depart better and more godly then thou comest thither. Finally, God is a vengeance hath bene, and is dayly punished, because many wicked people passe nothing to resort to the Church, either for that they are to sore blinded that they vnderstand nothing of Gods will and good will, and take not with diuine example to offend their neighbours, or else for that they see the Church altogether strowed of such gay gawling lights, as their grosse phantasie was greatly delighted with, because they see the false religion abandoned, and the true religion, which is better than an vnlawfull thing to their vnlawfull taste, as may appeare by this that a woman said to her neighbour: Alas goddiss, what shall wee now doe at Church, since all the Saints are taken away, since all the goodly lights wee were wont to haue, are gone, since wee cannot heare the like piping, singing, chanting, and playing vpon the organs that we should desire. But (dearly beloued) we ought greatly to reioyce and glorie in God, that our Churches are deliuered out of all those things which displeased God tofore, and which defiled his holy house in his place of prayer, for the which hee hath iustly punished many nations, according to the saying of S. Paul: If any man defile the Temple of God, God will him destroy. And this ought we greatly to praise God for, that such superstitious & idolatrous maners as were becomen thought and defaced Gods glory, are utterly abolished, as they most iustly deserved: and yet those things that either God was honoured with, or his people edified, are decently retained, and in our Churches comely practised. But now forasmuch as yee perceiue it is Gods determinate pleasure yee should resort vnto your Churches vpon the day of holy rest, seeing yee heare what displeasure God conceiue, what plagues hee putteth vpon his disobedient people, seeing yee vnderstand what blessings of God are giuen

1 Cor. 3.

men, what heavenly commodities come to such people as desirously and zealously hie to resort into their Churches, seeing also ye are mysteriously hidden and secretly called, beware that ye shackle not your duties, take heed that you suffer nothing to let you hereafter to come to the Church at such times as you are ordinarily appointed and commanded: Our Saviour Christ telleth in a parable, that a great supper was prepared, guests were bidden, many excused themselves and would not come: I tell you (saith Christ) none of them that were called shall taste of my supper. This great Supper, is the true religion of Almighty God, wherewith hee will be worshipped in the due receiving of his Sacraments, and sincere preaching and hearing of his holy word; and practising the same by godly conversation: This feast is now prepared in Gods banqueting house the Church: you are therunto called and secretly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was bidden them: Now come therefore (dearly beloved) without delay, and cheerfully enter into Gods banqueting house, and become partakers of the Benefites provided and prepared for you. But see that yee come thither with your holy day garment, not like hypocrites, not of a custome and for manners sake, nor with loathsomenesse, as though ye had rather not come then come, if ye were at your liberty. For God hateth and punisheth such counterfeit hypocrites, as appeareth by Christs former parable: My friends (saith God) how camest thou in without a wedding garment? And therefore commanded his servants to binde him hand and foote, and to cast him into utter darkenesse, where shall be weeping, and wailing, and gnashing of teeth. To the intent that yee may avoid the like danger at Gods hand, come to the Church on the holy day, and come in your holy day garment, that is to say, come with a chearefull and a godly minde, come to seeke Gods glory, and to be thankfull to him, come to bee at one with thy neighbour, and to enter in friendship and charity with him. Consider that all thy doings stincke before the face of God, if thou bee not in charity with thy neighbour. Come with an heart lifted and cleansed from worldly and carnall affections and desires, shake off all baine thoughtes which may hinder thy Gods true service. The bird when she will flee, shaketh her wings: Shake and prepare thy selfe to flee higher then all the birdes in the ayre, that after thy duty duellie done in this earthly Temple and Church, thou mayest flee by, and be received into the glorious Temple of God in heauen through Christ Jesus our Lord, to whom with the Father and the holy Ghost be all glorie and honour.

Amen.

An

And to the same purpose a resolution is made of one. And to the same purpose a resolution is made of one.



AN HOMILIE WHERE

is declared, that Common Prayer and Sacraments ought to be ministered in a tongue that is understood of the hearers.



Among the manifold exercises of Gods people (weare Christians) there is none more necessary for all estates, and at all times, other then publicke prayer; and the due use of Sacraments. For in the first, wee lay up Gods hands all such things as otherwise we can not obtain. And in the other; wee embrace hym, and offer hymselfe to be embraced of vs. knowing therefore that these two exercises are so necessary for vs, let vs not thinke it superfluous to consider, first what prayer is; and what a Sacrament is;

and then how many sorts of prayers there bee; and how many Sacraments, so that wee the better understand how to use them aright. To know what they be. Saint Augustine teacheth vs in his booke entituled, Of the spirite and the sonle. He sayth thus of prayer: prayer is (saith he) the deuotion of the minde, that is to say, the returning to God through a godly and humble affection; which affection is a certaine willing and sweete inclining of the minde it selfe towards God. And in the second booke against the aduersary of the Law and the prophets, hee calleth Sacraments; holy signes. And writing to Bonifacius of the Bap. mine of infants, he saith, If Sacraments had not a certaine consistence of those things whereof they bee Sacraments, they should bee no Sacraments at all. And of this consistence they doe for the most part receiue the names of the selfe things they signifye. By these wordes of Saint Augustine it appeareth, that hee alloweth the common description of a Sacrament, which is, that it is a visible signe of an invisible grace, that is to say, that letteth out to the eyes and other outward senses, the inward working of Gods free mercy; and doeth (as it were) seale in our hearts

Am

the

August. de spiritu & anima.

August. li. i. contra aduersarios legis & proph.

August. ad Bonifacium.

- the promises of **G D D**. And so was circumcision a Sacrament, which preached unto the outward senses the inward cutting away of the flesh of the heart, and sealed and made sure in the heart of the circumcised the promise of **G D D** touching the inward grace, which was sealed for. Nowe let vs see how many sorts of prayer, and how many Sacraments there bee. In the scriptures wee reade of three sorts of prayer, whereof two are private, and the third is common. The first is that which Saint Paul speaketh of in his Epistle to Timothy, saying, I will that men pray in every place, lifting up pure handes, without wrath or striving. And it is the deuout lifting up of the mind to **G D D** without the utteringe of the heart's griefe or desire by open voyce. Of this prayer wee haue example in the first booke of the Kings in Anna the mother of Samuel, when in the heauinesse of her heart shee prayed in the Temple, desiring to be made fruitful. Shee prayed in her heart (saith the text) but there was no voyce hearde. After this sort must all Christians pray, not once in a weeke, or once in a day onely: but as Saint Paul writeth to the Thessalonians, without ceasing. And as Saint James writeth, The continuall prayer of a iust man is of much force. The second sort of prayer is spoken of in the Gospel of Matthew, where it is said, when thou prayest, enter into thy secret closet, and when thou hast shutte the doore to thee, pray vnto thy father in secret, and thy father which seeth in secret shall reward thee. Of this sort of prayer there be sundry examples in the Scriptures, but shall suffice to rehearse one, which is written in the actes of the Apostles.
- Actes 10.** Cornelius, a deuoute man, a captaine of the Italian army, sayeth to Peter: that being in his house in prayer at the ninth houre, there appeared vnto him one in a white garment, &c. This man prayed vnto **G D D** in secret, and was rewarded openly. These bee the two private sorts of prayer. The one mentall, that is to say, the deuout lifting up of the minde to **G D D**: And the other vocall, that is to say, the secret uttering of the griefes and desires of the heart with wordes, but yet in a secret closet, or some solitary place. The third sort of prayer is publike or common. Of this prayer speaketh our Saviour Christ, when he saith, If two of you shall agree vpon earth vpon any thing, whatsoeuer ye shall aske, my father which is in heauen shall doe it for you, for whereloeuer two or three bee gathered together in my name, there am I in the midst of them. Although **G D D** hath promised to heare vs when we pray privately, so it be done faithfully and deuoutly (for he saith, Call vpon me in the day of thy trouble, and I will heare thee. And Elias being but a mortall man, saith Saint James, prayed, and heauen was but three yeeres and sixe moneths, and againe he prayed, and the heauen gaue raine: &c.) Yet by the histories of the Bible it appeareth, that publike and common prayer is most acceptable before **G D D**, and therefore is much to be lamented that it is no better esteemed among vs which professe to be but one body in Christ. When the city of Ninue was threatned to be destroyed within fortie dayes, the Prince and the people forned themselves together in publike prayer and fasting, and were preserved. In the Prophet

Joel. **G O D** commanded a fasting to be proclaimed, and the people to be gathered together, young and olde, man and woman, and are taught to say with one voyce: Spare vs, **O Lord**, spare thy people, and let not thine inheritance bee brought to confusion. When the Jewes should have bene destroyed all in one day through the malice of Haman, at the commaundement of Hester they fasted and prayed, and were preserved. When Holophernes besieged Bethulia, by the advice of Iudith they fasted and prayed, and were deliuered. When Peter was in prison, the congregation ioynded themselues together in prayer, and Peter was wonderfully deliuered. By these histories it appeareth, that common or publike prayer is of great force to obtaine mercy, & deliuerance at our heauenly fathers hand. Therefore brethren, I beseech you, euen for the tender mercies of **G O D**, let vs no longer bee negligent in this behalfe: but as the people willing to receiue at **G O D**s hand such good things as in the common prayer of the Church are craued, let vs ioyne our selues together in the place of common prayer, and with one voyce and one heart, begge at our heauenly father all those things, which hee knoweth to bee necessary for vs. I forbid you not priuate prayer, but I exhort you to esteeme common prayer as it is worthy. And before all things, bee sure, that in all these three sortes of prayer, your mindes bee deuoutly lifted vp to **G O D**, else are your prayers to no purpose, and this saying shalbe verified in you: This people honoureth me with their lips, but their heart is farre from me. Thus much for the three sortes of prayer, whereof we reade in the Scriptures. Now with like, or rather more breuities, you shall heare how many Sacraments there be, that were instituted by our Saviour Christ, and are to bee continued, and receiued of euery Christian in due time and order, and for such purpose as our Saviour Christ willed them to be receiued. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signes, expressly commanded in the new Testament, whereunto is annexed the promise of free forgiveness of our sinne, and of our holiness and ioyning in Christ, there bee but two: namely Baptisme, and the Supper of the Lord. For although absolution hath the promise of forgiveness of sinne, yet by the expresse worde of the new Testament it hath not this promise annexed and tyed to the visible signe, which is imposition of hands. For this visible signe (I meane laying on of hands) is not expressly commanded in the new Testament to be vsed in absolution, as the visible signes in Baptisme and the Lords Supper are: and therefore absolution is no such Sacrament as Baptisme and the Communion are. And though the ordering of ministers hath his visible signe and promise: yet it lacks the promise of remission of sinne, as all other sacraments besides the two aboue named doe. Therefore neither it, nor any other sacrament else, bee such Sacraments as Baptisme and the Communion are. But in a generall acception, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which vnderstanding of the word, the ancient writers haue giuen this name, not only to the other siue, commonly of late yeres taken and vsed for supplying

*Dionysius,
Bernard.
de coena
Domini, &
abluti. po-
dum.*

supplying the number of the seven Sacraments: but also to divers and sundry other ceremonies, as to oyle, washing of feete, and such like, not meaning thereby to repute them as Sacraments, in the same signification that the two fozenamed Sacraments are. And therefore Saint Augustine weighing the true signification and exact meaning of the word, writing to Ianuarius, and also in the third booke of Christian doctrine, affirmeth that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expresse of two, the sacrament of baptism, and the supper of the Lord. And although there are retained by the order of the Church of England, besides these two, certaine other Rites and Ceremonies about the institution of Ministers in the Church, Matrimony, Confirmation of the children, by examining them of their knowledge in the articles of the faith, and ioyning thereto the prayers of the Church for them, and likewise for the visitation of the sick: yet no man ought to take these for Sacraments, in such signification and meaning, as the Sacrament of Baptisme, and the Lords Supper are: but either for godly states of life, necessary in Christs Church, and therefore worthy to bee set forth by publike action and solemnity by the ministry of the Church, or else iudged to bee such ordinances, as may make for the instruction, comfort, and edification of Christs Church.

Now vnderstanding sufficiently what prayer is, and what a Sacrament is also, and how many sortes of prayers there bee, and how many Sacraments of our Saviour Christs institution: let vs see whether the Scriptures and examples of the Primative Church will allow any vocall prayer, that is, when the mouth uttereth the petitions with voyce, or any manner of Sacrament, or other publike or common rite or action, pertaining to the profite and edifying of the vblearned, to be ministred in a tongue vnknowne, or not vnderstood of the Ministers people: yea, and whether any person may priuately vse any vocall prayer in a language that hee himselfe vnderstandeth not. To this question we must answer, no. And first of Common prayer and ministrational Sacraments. Although reason, if it might rule, would soone perswade vs to haue our common prayer and administration of the Sacraments in a knowne tongue, both so: that to pray commonly, is for a multitude to aske one and the selfe thing with one voyce, and one consent of minde, and to administer a Sacrament, is by the outward word and element, to preach to the receiuer the inward and inuisible grace of G O D, and also for that both these exercises were first instituted, and are still continued to the end that the congregation of Christ might from time to time bee put in remembrance of their vniety in Christ, and that as members all of one body, they ought both in prayers and otherwise to seeke and desire one anothers commodity, & not their owne without others: Yet shall wee not neede to see to reasons and proofes in this matter, sith we haue both the plaine and manifest wordes of the Scripture, and also the consent of the most learned and ancient writers, to commend the prayers of the Congregation in a knowne tongue. First, Paul to the Corinthians

thians faith: Let all things be done to edifying, which cannot be, vnlesse
common prayers and administration of Sacraments bee in a tongue
known to the people. For where the prayers spoken by the minister,
and the wordes in the administration of the Sacraments, bee not vnder-
stood of them that bee present, they cannot thereby bee edified. For as
when the trumpeter that is blowne in the field giueth an vncertaine sound,
no man is thereby stirred vp to prepare himselfe to the fight. And as
when an instrument of musicke maketh no distinct sound, no man can
tell what is piped: Euen so when prayers or administration of Sacra-
ments shall bee in a tongue vnknewen to the hearers, which of them
shall bee thereby stirred vp to lift vp his minde to G O D, and to begge
with the minister at G O D S hand, those things which in the wordes
of his prayers the minister asketh: Or who shall in the ministracion of
the Sacraments vnderstand what inuisible grace, is to be craued of the
hearer, to bee wrought in the inward man: Truly no man at all. For
(saith Saint Paul) hee that speaketh in a tongue vnknewne, shall be
to the hearer an aliaue, which in a Christian Congregation is a great
absurditie.

For wee are not strangers one to another, but wee are the citizens of
the Saints, and of the household of G O D, yea, and members of one
body. And therefore whyles our minister is in rehearsing the prayer that
is made in the name of vs all, wee must giue diligent eares to the words
spoken by him, and in heart begge at G O D S hand those things that
hee beggeth in wordes. And to signifie that wee doe so, wee say Amen,
at the end of the prayer that hee maketh in the name of vs all. And this
thing can wee not doe for edification, vnlesse wee vnderstand what is
spoken. Therefore it is required of necessity, that the Common prayer
bee had in a tongue that the hearers doe vnderstand. If euer it had bin
tolerable to vse strange tongues in the congregations, the same might
haue beene in the time of Paul and the other Apostles, when they were
miraculously endued with gifts of tongues. For it might then haue per-
swaded some to embrace the Gospel, when they had heard men that were
Hebrewes borne and vblearned, speake the Greeke, the Latine, and other
languages. But Paul thought it not tolerable then: And shall wee vse it
now, when no man commeth by that knowledge of tongues, other wise
then by diligent and earnest study? G O D forbid. For wee should by
that meanes bring all our Church exercises to frivolous superstition, and
make them altogether vnfructfull. Luke writeth that when Peter and
John were discharged by the Princes and high Priestes of Hierusalem,
they came to their fellowes, and tolde them all that the Princes of the
Priestess and Elders had spoken to them. which when they heard, they
lifted vp their voyce together to G O D with one assent, and sayd, Lord,
thou art he that hast made heauen and earth, the sea, and all things that
are in them. &c. Thus could they not haue done, if they had prayed in a
strange tongue, that they had not vnderstood. And no doubt of it, they
did not all speake with seuerall voyce: but some one of them spake in the
name of them all, and the rest giuing diligent eare to his wordes consen-
ted

1. Cor. 14.

Ephē 2.

1. Cor. 10.

and 12.

Actes 4.

ted thereunto, and therefore it is sayd, that they lifted vp their voyce together. Saint Luke saith not, Their voyces, as many: but, their voice, as one. That one voyce therefore was in such language as they all vnderstood, otherwise they could not haue lifted it, vp with the consent of their heartes. For no man canne giue consent of the thing that he knoweth not. As touching the times before the comming of Christ there was neuer man yet that would affirme, that either the people of G D, or other, had their prayers or administrations of the Sacraments, or sacrifices, in a tongue that they themselues vnderstood not. As for the time since Christ, till that vsurped power of Rome began to spreade it selfe, & to inforce all the nations of Europe to haue the Romish language in admiration, it appeareth by the consent of the most ancient and learned writers, that there was no strange or vnknewne tongue vled in the congregation of Christians.

*Iustinus a-
pol. 2.*

Iustinus Martyr, who liued about 160. yeeres after Christ, sayth thus of the administration of the Lords Supper in his time: Upon the Sunday assemblies are made both of them that dwell in Cities, and of them that dwell in the Countrey also. Amongst whom, as much as may bee, the writings of the Apostles & Prophets are read. Afterwards when the Reader doth cease, the chiefe Minister maketh an exhortation, exhorting them to follow honest things. After this, wee rise altogether and offer prayers, which being ended (as wee haue sayd) bread and wine and water are brought forth: Then the head Minister offereth prayers and thanksgiving with all his power, and the people answer, Amen. These words, with their circumstances being duely considered, do declare plainly, that not onely the Scriptures were read in a knowne tongue: but also that prayer was made in the same in the congregations of Iustines time. Basilus Magnus, and Iohannes Chrysostomus did in their time prescribe publike orders of publike administration, which they call Liturgies, and in them they appointed the people to answer to the prayers of the Minister, sometime, Amen, sometime, Lord haue mercy vpon vs, sometime, and with thy spirit, and we haue our hearts lifted vp vnto the Lord, &c. which answers the people could not haue made in due time, if the prayers had not bene in a tongue that they vnderstood. The same Basil writing to the Clergie of Neocaesarea, sayth thus of his vsage in common prayer, appoynting one to begin the song, the rest follow: And so with diuers songs and prayers, passing ouer the night, at the dawning of the day, altogether (euen as it were with one mouth and one heart) they sing vnto the Lord a song of confession, euery man framing vnto himselfe meete wordes of repentance. In another place he sayth, If the Sea bee sayre, how is not the assembly of the congregation much more sayre, in which a ioynd sound of men, women, and children (as it were of the waues beating on the shore) is sent forth in our prayers vnto our G D? Marke his words: A ioynd sound (sayth he) of men, women, and children. Which cannot be, vnlesse they all vnderstand the tongue wherein the prayer is sayd. And Chrysostome vpon the words of Paul sayth, So soone as the people heare these words, world without end, they all doe forthwith answer, Amen.

Epist. 63.

*Basil.
Rom. 4.*

1. Cor. 14.

This could they not doe, vnlesse they vnderstood the word spoken by the priest. Dionysius sayth, that hymnes were sayd of the whole multitude of people in the administration of the Communion. Cyprian sayth, The priest doth prepare the mindes of the brethren, with a pze face before the prayer, saying, Lift vp your hearts: That whiles the people doth answer, We haue our hearts lifted vp to the Lord, they be admonished that they ought to thinke on none other thing then the Lord. Saint Ambrose writing vpon the words of Saint Paul sayth, This is it that hee sayth, because hee which speaketh in an vknowne tongue, speaketh to G D D, for hee knoweth all things: but men know not, and therefore there is no profit of this thing. And againe vpon these wordes: If thou blesse, or giue thanks with the spirit, how shall hee that occupieth the roome of the vnlearned, say Amen, at thy giuing of thanks, seeing hee vnderstandeth not what thou sayest: This is (sayth Ambrose) if thou speake the prayse of G D D in a tongue vknownen to the hearers. For the vnlearned hearing that which he vnderstandeth not, knoweth not the end of the prayer, and answereth not Amen: which word is as much to say, as truth, that the blessing or thanksgiuing may be confirmed. For the confirmation of the prayer is fulfilled by them that doe answer, Amen, that all things spoken might be confirmed in the mindes of the hearers, through the testimony of the truth. And after many weighty wordes, to the same end he sayth: The conclusion is this, that nothing should be done in the Church in vaine, and that this thing ought chiefly to be laboured for, that the vnlearned also might take profit, lest any part of the body should be darke through ignorance. And lest any man should thinke all this to be meant of preaching, and not of prayer, he taketh occasion of these wordes of Saint Paul (If there be not an interpreter, let him keepe silence in the Church) to say, as followeth: Let him pray secretly, or speake to G D D, who heareth all things that be dumbe: for in the Church must he speake that may profit all persons. Saint Hierome writing vpon these wordes of Saint Paul, How shall hee that supplieth the place of the vnlearned, &c. sayth, It is the Lay man whom Paul vnderstandeth heere to be in the place of the ignorant man, which hath no Ecclesiasticall office: How shall he answer, Amen, to the prayer of that he vnderstandeth not? And a little after, vpon the wordes of Saint Paul, For if I should pray in a tongue &c. he sayth thus: This is Pauls meaning: If any man speake in strange and vknownen tongues, his minde is made vnfruitfull, not to himselfe, but to the hearer: for whatsoever is spoken, hee knoweth it not. Saint Augustine writing vpon the xliiii. psalme, sayth: What this should be we ought to vnderstand, that we may sing with reason of man, and not with chattering of birds. For Owles, Poppingayes, Rauens, Pyes, and other such like birds, are taught by men to prate they know not what: but to sing with vnderstanding, is giuen by G D Ds holy will to the nature of man. Again, the same Augustine sayth, There needeth no speech when we pray, sauing perhaps as the priests doe, for to declare their meaning, not that G D D, but that men may heare them. And so being put in remembrance by consenting with the Priest, they may hang vpon G D D.

Dionys.

Cyprian. ser.
G. de ora. do-
minica.

1. Cor. 14.

1. Cor. 14.

Psalm. 18.

Demagist.

Thus

*Nonpl.
confl. 23.*

Thus are we taught both by the Scripture and ancient Doctours, that in the administration of Common prayer and Sacraments, no tongue unknowne to the hearers ought to be vsed. So that for the satisfiing of a Christian mans conscience wee need to spend no more time in this matter. But yet to stop the mouthes of the aduersaries, which stay themselues much vpon generall decrees, it shall bee good to adde to these testimonies of Scriptures and Doctours, one Constitution made by Iustinian the Emperour, who liued five hundred twenty and seuen yeeres after Christ, and was Emperour of Rome. The Constitution is this: Wee command that all Bishops and Priests doe celebrate the holy oblation and the prayers vsed in holy Baptisme, not speaking low, but with a cleare or loud voyce, which may be heard of the people, that thereby the minde of the hearers may be stirred by with great deuotion; in uttering the prayers of the Lord GOD, for so the holy Apostle teacheth in his first Epistle to the Corinthians, saying, Cruely, if thou onely blesse or giue thanks in spirit, how doeth hee that occupieth the place of the vnlearned, say Amen at that thy giuing thanks vnto GOD, for he vnderstandeth not what thou sayest? Thou verely giuest thanks well, but the other is not edified. And againe in the Epistle to the Romanes, he saith: With the heart a man beleueth vnto righteousnesse, and with the mouth confession is made vnto saluation. Therefore for these causes it is conuenient that among other prayers, those things also which are spoken in the holy oblation, be vttered and spoken of the most religious Bishops & priests, vnto our Lord Iesus Christ our GOD, with the Father and the holy Ghost, with a loud voyce. And let the most religious Priests know this, that if they neglect any of these things, that they shall giue an account for them in the dreadfull iudgement of the great GOD and our Saviour Iesus Christ. Neither will wee, when we know it, rest and leaue it vnuenged.

This Emperour (as Sabellicus writeth) fauoured the Bishop of Rome, and yet wee see how plaine a decree hee maketh, for praying and administering of Sacraments in a knowne tongue, that the deuotion of the hearers might be stirred by knowledge, contrary to the iudgement of them that would haue ignorance to make deuotion. Hee maketh it also a matter of damnation, to doe these things in a tongue that the hearers vnderstand not. Let vs therefore conclude with GOD and all good mens assent, that no common prayer or Sacraments ought to be ministered in a tongue that is not vnderstood of the hearers. Now a word or two of priuate prayer in an unknowne tongue. Wee tooke in hand where we beganne to speake of this matter, not onely to prooue that no common prayer or administration of Sacraments, ought to bee in a tongue unknowne to the hearers: but also, that no person ought to pray priuately in that tongue that he himselfe vnderstandeth not. Which thing shall not be heard to prooue, if we forget not what prayer is. For if prayer be that deuotion of the minde which enforceth þ heart to lift vp it selfe to GOD: how should it be said, that that person prayeth, that vnderstandeth not the words that his tongue speaketh in prayer? Yea, how can it be said that

that he speaketh: for to speake is by voyce to utter a thought of the mind. And the voyce that a man uttereth in speaking, is nothing els but the messenger of the minde, to bring abroad the knowledge of that which otherwise keepeth secret in the heart, and cannot be knownen, according to that which Saine Paul writeth: what man (sayd hee) knoweth the things that appertaine to man, sauing onely the spirite of man, which is in man? Hee therefore that doeth not vnderstand the voyces that his tongue doeth utter, cannot properly be sayd to speake, but rather to counterfeit, as Parattes, and such other birdes be to counterfeit mens voyces. No man therefore that feareth to provoke the wrath of God against himselfe, will bee so bold to speake of God vnadvisedly, without regard of reverent vnderstanding, in his presence, but he will prepare his heart before he presume to speake vnto God. And therefore in our common prayer the minister doeth often times say, Let vs pray, meaning thereby to admonish the people that they should prepare their eares to heare, what he should craue at Gods hand, and their hearts to consent to the same, and their tongues to say, Amen, at the ende thereof. On this sort did the prophet David prepare his heart, when he said, My heart is ready (O God) my heart is ready, I will sing and declare a psalme. The Jewes also, when in the time of Iudith they did with all their heart pray God to visite his people of Israel had so prepared their hearts before they began to pray. After this sort had Manasses prepared his heart before he prayed, and said, And now (O Lord) doe I bow the knees of my heart, asking of thee part of thy mercifull kindnes. When the heart is thus prepared, the voyce uttered from the heart, is harmonious in the eares of God: otherwise he regardeth it not, to accept it. But forasmuch as the person that so babbleth his words without sense in the presence of God he weth himselfe not to regard the maiestie of him that he speaketh to: He taketh him as a contemner of his Almighty maiestie, and giueth him his reward among hypocrites, which make an outward shew of holinesse, but their hearts are full of abominable thoughts, even in the time of their prayers. for it is the heart that the Lord looketh vpon, as it is written in the historie of Kings. If wee therefore will that our prayers bee not abominable before God, let vs so prepare our hearts before wee pray, and so vnderstand the things that wee aske when wee pray, that both our hearts and voyces may together sound in the eares of Gods maiestie, and then we shall not faile to receiue at his hand the things that we aske, as good men which haue bene before vs did, and so haue from time to time receiued that which for their soules health they did at any time desire. S. Augustine seemeth to beare in this matter: for he saith thus of them, which being brought by in Grammar and Rhetorike, are conuerted to Christ, and so must be instructed in Christian religion: Let them know also (saith hee) that it is not the voyce, but the affection of the minde that commeth to the eares of God. And so shall it come to passe, that if happily they shall marke that some Bishops or ministers in the Church do call vpon God, either with barbarous wordes, or with wordes disordered, or that they vnderstand

1. Cor. 2.

Psal. 57.

2. Par. 3.

1. Reg. 16.

De catechi-
zandis rudi-
bus.

stand not, or doe disorderly diuide the wordes that they pronounce, they shall not laugh them to scorne. Hitherto he seemeth to beare with praying in an vnknown tongue. But in the next sentence hee openeth his minde thus: Not for that these things ought not to be amended, that the people may say Amen, to that which they doe plainly vnderstand: But yet these godly things must bee borne withall of these Catechistes or instructors of the sayth, that they may learne, that as in the common place where matters are pleaded, the goodnes of an oration consisteth in sound: so in the Church it consisteth in deuotion. So that hee alloweth not the praying in a tongue not vnderstood of him that prayeth: But hee instructeth the skilfull Oratour, to beare with the rude tongue of the deuout simple Minister. To conclude, if the lacke of vnderstanding the wordes that are spoken in the Congregation, doe make them vnfruitfull to the hearers: how should not the same make the wordes read, vnfruitfull to the Reader? The mercifull goodnesse of GOD, grant vs his grace to call vpon him as we ought to doe, to his glory and our endlesse felicity, which we shall doe, if we humble our selues in his sight, and in all our prayers both common and priuate, haue our mindes fully fixed vpon him. For the prayer of them that humble themselves, shall pearce through the clouds, and till it draw nigh vnto GOD, it will not be answered, and till the most High doe regard it, it will not depart. And the Lord will not be slack, but hee will deliuer the iust, and execute iudgement. To him therefore be all honour and glory, for euer and euer,
Amen.

Eccle. 35.

AN

AN INFORMATION FOR

them which take offence at certaine places of
the holy Scripture.

The first part.



In great btilty and profit that Christ-
an men and women may take (if they
will) by hearing and reading the holy
Scriptures (dearely beloved) no heart
can sufficiently conceiue, much lesse is
my tongue able with wordes to expresse.
Wherefore Satan our enemy, seeing the
Scriptures to bee the very meane and
right way to bring the people to the true
knowledge of G O D, and that Christ-
ian Religion is greatly furthered by dili-
gent hearing and reading of them, he al-
so persecturing what an hinderance and

let they bee to him and his kingdome, doth what hee can to driue the rea-
ding of them out of G O D S Church. And for that end hee hath al-
wayes stirred vp, in one place or other, cruell tyrants, sharpe persecutors,
and extreme enemies vnto G O D, and his infallible trueth, to pull
with violence the holy Bibles out of the peoples hands, and haue most
wretchedly destroyed and consumed the same to ashes in the fire, pretending
most vntreuly, that the much hearing and reading of G O D S word is
an occasion of heresie and carnall liberty, and the ouerthrow of all good
order in all well ordered common weales. If to know G O D aright be
an occasion of euill, then we must needs grant, that the hearing and rea-
ding of the holy Scriptures, is the cause of heresie, carnall liberty, and
the subuersion of all good orders. But the knowledge of G O D and of
our selues, is so farre from being an occasion of euill, that it is the readi-
est, yea the onely meane to vnder carnall liberty, and to kill all our fleshly
affections. And the ordinary way to attaine this knowledge, is with di-
ligence to heare and read the holy Scriptures. For the whole Scriptures
(sayth Saint Paul) were giuen by the inspiration of G O D. And shall 2. Tim. 3.
we

2. Pet. 1.

Iohn 16.

1. Cor. 11.

1. Iohn. 2.

Iohn. 5.

Iam. 1.

Matt. 28.

we Christian men thinke to learne the knowledge of **G O D** and of our selues, in any earthly mans worke of writing, sooner or better then in the holy Scriptures, written by the inspiration of the holy Ghost: The Scriptures were not brought vnto vs by the will of man: but holy men of **G O D** (as witnesleth Saint Peter) spake as they were moued by the holy spirit of **G O D**. The holy Ghost is the Schoolemaster of trueth, which teacheth his Schollers (as our Saviour Christ teacheth of him) into all trueth. And who so is not ledde and taught by his Schoolemaster, cannot but fall into deepe error, how godly soeuer his pretence is, what knowledge and learning soeuer he hath of all other works and writings, or how sayre soeuer a shew or face of trueth he hath in the estimation and iudgement of the world. If some man will say, I would haue a true patterne and a perfect description of an bright life, approued in the sight of **G O D**: can wee finde (thinke ye) any better or any such againe, as Christ Iesus is, and his doctrine? whose vertuous conuersation and godly life, the Scripture so liuely painteth and setteth forth before our eyes, that we beholding that patterne, might shape and frame our liues, as nigh as may bee, agreeable to the perfection of the same. Follow you me (sayth Saint Paul) as I follow Christ. And Saint Iohn in his Epistle sayth: Whoso abideth in Christ, must walke euen so as he hath walked before him. And where shall wee learne the order of Christs life, but in the Scripture? Another would haue a medicine to heale all diseases and maladies of the minde. Can this be found or gotten other where then out of **G O D**s own booke, his sacred Scriptures? Christ taught so much when he sayd to the obstinate Iewes, Search the Scriptures, for in them ye thinke to haue eternall life. If the Scriptures containe in them euermore lasting life, it must needes follow, that they haue also present remedy against all that is an hynderance and let vnto eternall life. If wee desire the knowledge of heavenly wisdom: why had wee rather learne the same of man, then of **G O D** himselfe, who (as Saint Iames sayth) is the giuer of wisdom? Yea, why will we not learne it at Christs owne mouth, who promising to be present with his Church till the worlds end doeth performe his promise, in that hee is not onely with vs by his grace and tender pity: but also in this, that he speaketh presently vnto vs in the holy Scriptures, to the great and endlesse comfort of all them that haue any feeling of **G O D** at all in them? Yea, he speaketh now in the Scriptures more profitably to vs, then hee did by the word of mouth to the carnall Iewes when he liued with them heere vpon earth. For they (I mean the Iewes) could neither heare nor see those things which we may now both heare and see, if wee will bring with vs those eares and eyes that Christ is heard and seene with, that is, diligence to heare and reade his holy Scriptures, and true faith to beleene his most comfortable promises. If one could shew but the print of Christs foot, a great number I thinke would fall downe and worship it: But to the holy Scriptures, where we may see dayly (if we will) I will not say the print of his feet only, but the whole shape and liuely image of him, alas, we giue little reuerence of none at all.

If any could let vs see Christs coate, a sort of vs would make hard shift except we might come nigh to gaze vpon it, yea and kisse it too. And yet all the clothes that euer hee did weare, can nothing so truely nor so liuely expresse him vnto vs, as doe the Scriptures. Chrestes images made in wood, stone, or metall, some men for the loue they beare to Christ, doe garnish and beautifie the same with pearle, golde, and precious stone: And should wee not (good brethren) much rather embrace and reuerence **G O D S** holy booke, the sacred Bible, which doe represent Christ vnto vs, more truely then can any image. The image can but expresse the forme or shap of his body, if it can doe so much: But the Scriptures doeth in such sort set forth Christ, that wee may see both **G O D** and man, we may see him (I say) speaking vnto vs, healing our infirmities, dying for our sinnes, rising from death for our iustification. And to be short, wee may in the Scriptures so perfectly see whole Christ with the eye of faith, as wee, lacking faith, could not with these bodily eyes see him, though hee stood now present here before vs. Let euery man, woman, and childe, therefore with all their heart thirst and desire **G O D S** holy Scriptures, loue them, embrace them, haue their delight and pleasure in hearing and reading them, so as at length we may bee transformed and changed into them. For the holy Scriptures are Gods treasure house, wherein are found all things needefull for vs to see, to heare, to learne, and to beleue, necessary for the attaining of eternall life. Thus much is spoken, onely to giue you a taste of some of the commodities which ye may take by hearing and reading the holy Scriptures. For as I said in the beginning, no tongue is able to declare and vtter all. And although it is more cleare then the noone day, that to bee ignorant of the Scriptures, is the cause of errour, as Christ saith to the Sadduces, *Ye are not knowing the Scriptures, and that errour both hold backe, and plucke men away from the knowledge of G O D.* And as S. Terome saith, *Not to know the Scriptures, is to be ignorant of Christ.* Yet this notwithstanding, some there bee that thinke it not meete for all sortes of men to reade the Scriptures, because they are, as they thinke, in sundry places stumbling blockes to the vnlearned. First, for that the phrase of the Scripture is sometime so simple, grosse, and playne, that it offendeth the fine and delicate wittes of some courtiers. Furthermore, for that the Scripture also reporteth, euen of them that haue their commendation to be the children of **G O D**, that they did diue: s acts, whereof some are contrary to the law of nature, some repugnant to the Law written, and other some seeme to fight manifestly against publique honesty. All which things (say they) are vnto the simple an occasion of great offence, and cause many to thinke euill of the Scriptures, and to discredit their authority. Some are offended at the hearing and reading of the diversity of the rites and ceremonies of the sacrifices and oblations of the Law. And some worldly-witted men, thinke it a great decay to the quiet and prudent gouerning of their common weales, to giue eare to the simple and playne rules and precepts of our Saviour Christ in his Gospel, as being offended that a man should bee ready to turne his right eare,

Matt. 22.

to him that strake him on the left, and to him which would take away his coate, to offer him also his cloke, with such other sayings of perfection in Christs meaning. For carnall reason, being alway an enemy to GOD, and not perceiuing the things of GODS Spirit, doth abhorre such precepts, which yet rightly vnderstood, infringeth no iudiciall policies, nor Christian mens gouernements. And some there be, which hearing the Scriptures to bid vs to liue without carefulnesse, without studie or forecasting, doe deride the simplicities of them. Therefore to remoue and put away occasions of offence so much as may bee, I will answere orderly to these obiections. First I shall rehearse some of those places that men are offended at, for the simplicity & grossenesse of speech, and will shew the meaning of them. In the booke of Deuteronomie it is written, that almighty GOD made a law, if a man died without issue, his brother or next kinsman should marrie his widow, and the childe that was first borne betweene them, should be called his childe that was dead, that the dead mans name might not be put out in Israel. And if the brother or next kinsman would not marrie the widow, then thee before the Magistrates of the Citie should pull off his shoe and spit in his face, saying, So bee it done to that man that will not build his brothers house. Here (dearely beloued) the pulling off his shoe, and spitting in his face, were ceremonies, to signifie vnto all the people of that Citie, that the woman was not now in fault that GODS law in that poynt was broken, but the whole shame and blame thereof did now redound to that man, which openly before the Magistrates refused to marrie her. And it was not a reproch to him alone, but to all his posteritie also: For they were called euer after, The house of him whose shoe is pulled off. Another place out of the Psalmes: I wil breake (saith Dauid) the hornes of the vngodly, and the hornes of the righteous shall be exalted. By an horne, in the Scripture, is vnderstood power, might, strength, and sometime rule and gouernment. The Prophet then saying, I will breake the hornes of the vngodly, meaneth, that all the power, strength, and might of GODS enemy, shall not onely be weakened and made feeble, but shall at length also be cleane broken & destroyed, though for a time for the better triall of his people, GOD suffereth the enemies to preuaile and haue the vpper hand. In the 132. Psalme, it is sayd, I will make Dauids horne to flourish. Here Dauids horne signifieth his kingdome. Almighty GOD therefore by this manner of speaking, promisseth to giue Dauid victorie ouer all his enemies, and to stablish him in his kingdome, spite of all his enemies. And in the threescore psalme it is written: Moab is my washpot, and ouer Edom will I cast my shoe, &c. In that place the Prophet sheweth how graciously GOD hath dealt with his people the children of Israel, giuing them great victories vpon their enemies on euery side. For the Moabites & Idumeans, being two great nations, proud people, stout and mighty, GOD brought them vnder, and made them seruants to the Israelites, seruants I say, to stoope downe, to pull off their shoes, and wash their feet. Then Moab is my washpot, and ouer Edom will I cast out my shoe, is, as if hee had sayd, The Moabites and

Psal. 75.

Psal. 132.

Psal. 60.

and the Idumeans, for all their stoutnesse, against vs in the wilderness, are now made our subiects, our seruants, yea vnderlings to pull off our shoes, and wash our feete. Now I pray you, what vncomefly manner of speech is this, so vsed in common phrase among the Hebrewes: It is a shame that Christian men should bee so light headed, to toy as Indians doe with such manner speeches, vttered in good graue signification by the holy Ghost. More reasonable it were for baine men to learne to reuerence the fourme of G O D S wordes, then to sport at them to their damnation. Some againe are offended to heare that the godly fathers had many wiues and concubines, although after the phrase of the Scripture, a concubine is an honest name, for euery concubine is a lawfull wife, but euery wife is not a concubine. And that ye may the better vnderstand this to be true, ye shall note that it was permitted to the fathers of the old Testament, to haue at one time moe wiues then one, for what purpose yee shall after ward heare. Of which wiues some were free women born, some were bond-women & seruants. She that was free born, had a prerogatiue aboue those that were seruants & bond-women. The free born woman was by marriage made the ruler of the house vnder her husband, & is called the mother of the householde, the masters or the dame of the house, after our manner of speaking, & had by her marriage an interest, a right, and an ownershippe of his goods vnto whom shee was married. Other seruants and bonde-women were giuen by the owners of them, as the manner was then, I will not say alwayes, but for the most part, vnto their daughters at that day of their marriage, to bee handmaydens vnto them. After such a sort did Pharaos King of Egypt giue vnto Sara Abrahams wife Agar the Egyptian to bee her maide. So did Laban giue vnto his daughter Lea, at the day of her marriage, Zilpha, to bee her handmaide. And to his other daughter Rachel, he gaue another bondmaide, named Bilha. And the wiues that were the owners of their handmaydens, gaue them in marriage to their husbands, vpon diuers occasions. Sara gaue her mayde Agar in marriage to Abraham, Lea gaue in like manner her mayde Zilpha to her husband Iacob. So did Rachel his other wife giue him Bilha her mayde, saying vnto him, Goe in vnto her, and shee shall beare vpon my knees: which is, as if she had said, Take her to wife, and the children that she shall beare, will I take vpon my lappe, and make of them as if they were mine owne. These hand-maydens or bondwomen, although by marriage they were made wiues, yet they had not this prerogatiue to rule in the house, but were still vnderlings, and in such subiection to their masters, and were neuer called mothers of the household, mistresses, or dames of the house, but are called sometimes wiues, sometime concubines. The plurality of wiues, was by a speciall prerogatiue suffered to the fathers of the olde Testament, not for satisfying their carnall and fleshly lustes, but to haue many children, because euery one of them hoped, and begged oft times of G O D in their prayers, that that blessed seede, which G O D promised should come into the world to breake the serpens head, might come and be borne of his stocke and kindred.

Gen. 29.

Gen. 16.

Gen. 30.

2. Pet. 1.

Gen. 9.

Gen. 19.

Gen. 17.

Rom. 4

Gen. 29.

Now of those which take occasion of carnality and euill life, by hearing and reading in **G O D S** booke, what **G O D** had suffered, even in those men whose commendation is praysed in the Scripture: As that Noe, whom Saint Peter calleth the eight preacher of righteousness, was so drunke with wine, that in his sleepe he vncouered his owne priuities. The iust man Lot was in like manner drunken, and in his drunkenness lay with his owne daughters, contrary to the law of nature. Abraham, whose faith was so great, that for the same hee deserued to be called of **G O D S** owne mouth a father of many nations, the father of all beleeuers, besides with Sara his wife, had also carnall company with Agar, Saraes handmaide. The Patriarch Iacob had to his wiues two sisters at one time. The Prophet Dauid and king Solomon his sonne, had many wiues and concubines, &c. Which things wee see plainly to be forbidden vs by the law of **G O D**, and are now repugnant to all publicke honestie. These and such like in **G O D S** booke (good people) are not written that we should or may doe the like following their examples, or that wee ought to thinke that **G O D** did allow every of these things in those men: But wee ought rather to beleue and to iudge that Noe in his drunkenness offended **G O D** highly. Lot lying with his daughters, committed horrible incest. Wee ought then to learn by them this profitable lesson, that if so godly men as they were, which otherwise felt inwardly **G O D S** holy Spirit inflaming in their hearts, with the feare and loue of **G O D**, could not by their owne strength keepe themselves from committing horrible sin, but did so grievously fall, that without **G O D S** great mercy they had perished euerlastingly: How much more ought wee then, miserable wretches, which haue no feeling of **G O D** within vs at all, continually to feare, not onely that we may fall as they did, but also be ouercome and drowned in sinne, which they were not? And so by considering their fall, take the better occasion to acknowledge our owne infirmities and weakenes, and therefore more earnestly to call vnto Almighty **G O D** with hearty prayer incessantly, for his grace, to strengthen vs, and to defend vs from all euill. And though through infirmity wee chaunce at any time to fall, yet wee may by hearty repentance, and true faith, speedily rise againe, and not sleepe and continue in sinne, as the wicked doeth.

Thus good people, should we vnderstand such matters expresse in the diuine Scriptures, that this holy table of **G O D S** word be not turned to vs to be a snare, a trappe, and a stumbling stone, to take hurt by the abuse of our vnderstanding: But let vs esteeme them in a reuerent humilitie, that we may find our necessary food therein, to strengthen vs, to comfort vs, to instruct vs (as **G O D** of his great mercy hath appointed them) in all necessary workes, so that wee may be perfect before

him in the whole course of our life: Which hee grant vs, who hath redeemed vs, our Lord and Sauour
Iesus Christ, to whom with the Father,
 & the holy Ghost, be all honour &
 glory for euermore, Amen.

The second part of the information for them
which take offence at certaine places of
the holy Scripture.



Ye haue heard (good people) in the Homilie last read vnto you, the great commoditie of holy Scriptures, yee haue heard how ignorant men, boyde of godly vnderstanding, seeke quarrels to discreditte them: Some of their reasons haue yee heard answered. Now wee will proceede and speake of such politike wise men which bee offended, for that Christes precepts should seeme to destroy all order in gouernance, as they doe alleadge for example, such as these bee. If any man strike thee on the right cheeke, turne the other vnto him also. If any man will contend to take thy coate from thee, let him haue cloke and all. Let not thy left hand know what thy right hand doeth. If thine eye, thine hand, or thy foote offend thee, pull out thine eye, cut off thine hand, thy foote, and cast it from thee. If thine enemye (saith Saint Paul) be an hungred, giue him meate, if hee bee thirktie, giue him drinke: so doing, thou shalt heape hote burning coales vpon his head. These sentences (good people) vnto a naturall man seeme meere absurdities, contrary to all reason. For a naturall man (as Saint Paul saith) vnderstandeth not the things that belong to **G O D**, neither can he, so long as old Adam dwelleth in him. Christ therefore meaneth, that he would haue his faithful seruants so farre from vengeance and resisting wrong, that he would rather haue him ready to suffer another wrong, then by resisting to breake charitie, and to bee out of patience. Yee would haue our good deedes so farre from all carnall respects, that he would not haue our mightiest friends know of our well doing, to winne baine glory. And though our friends and himselfes be as deare as our right eyes and our right hands: yet if they would plucke vs from **G O D**, wee ought to renounce them, and forsake them.

Thus if yee will bee profitable hearers and readers of the holy Scriptures, ye must first denie your selues, and keepe vnder your carnall senses, taken by the outward wordes, and searce the inward meaning: reason must giue place to **G O D**s holy spirite, you must submit your worldly wisdomme and iudgement, vnto his diuine wisdomme and iudgement. Consider that the Scripture, in what strange forme soeuer it bee pronounced, is the word of the liuing **G O D**. Let that alwayes come to your remembrance, which is so oft repeated of the Prophet Esaias: The mouth of the Lord (saith he) hath spoken it, and Almighty and euerslasting **G O D**, who with his onely word created heauen and earth, hath decreed it, the Lord of hostes, whose wayes are in the Seas, whose pathes are in the deepe waters, that Lorde and **G O D** by whole wordes all

Matth. 5.

Matth. 18.

Rom. 12.

1. Cor. 2.

Psal. 1.

Prou. 24.

2. Par. 30.

things in heauen and in earth are created, gouerned, and preserued, hath so provided it. The **G O D** of gods, and Lord of all lordes, yea, **G O D** that is **G O D** alone, incomprehensible, almighty, and euermlasting, hee hath spoken it, it is his word. It cannot therefore be but trueth, which proceedeth from the **G O D** of all trueth: it cannot be but wisely and prudently commaunded, what Almighty **G O D** hath deuised, how baineely soeuer, through want of grace, wee miserable wretches doe imagine and iudge of his most holy word. The Prophet Dauid, describing an happy man, saith: Blessed is the man that hath not walked after the counsaile of the vngodly, nor stand in the way of sinners, nor sit in the seate of the scornfull. There are three sortes of people, whose company the Prophet would haue him to flee and auoyde, which shall be an happy man, and partaker of **G O D S** blessing. First, he may not walke after the counsaile of the vngodly. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seate of the scornfull. By these three sortes of people, vngodly men, sinners, and scornners, all impietie is signified, and fully expresse. By the vngodly, hee vnderstandeth those which haue no regard of almighty **G O D**, being boyde of all faith, whose hearts and mindes are so set vpon the world, that they studie onely how to accomplish their worldly practises, their carnall imaginations, their filthy lust and desire, without any feare of **G O D**. The second sort hee calleth sinners, not such as doe fall through ignorance, or of frailnesse, for then who should be found free? What man euer liued vpon earth (**Christ** onely excepted) but he hath sinned? The iust man falleth seuen times, and riseth againe. Though the godly do fall, yet they walke not on purposely in sinne, they stand not still to continue and tarry in sinne, they sit not downe like carelesse men, without all feare of **G O D S** iust punishment for sinne: but despying sinne, through **G O D S** great grace and infinite mercie, they rise againe, and fight against sinne. The Prophet then calleth them sinners, whose heartes are cleane turned from **G O D**, and whose whole conuersation of life is nothing but sinne, they delight so much in the same, that they chuse continually to abide and dwell in sinne. The third sort hee calleth scornners, that is, a sorte of men whose heartes are so stuffed with malice, that they are not contented to dwell in sinne, and to leade their liues in all kinde of wickednesse: but also they doe contemne and scorne in other all godlinesse, true religion, all honesty and vertue. Of the two first sortes of men, I will not say but they may take repentance, and bee conuerted vnto **G O D**. Of the third sort, I thinke I may without danger of **G O D S** iudgement pronounce, that neuer any yet conuerted vnto **G O D** by repentance, but continued still in their abominable wickednesse, heaping vp to themselves damnation, against the day of **G O D S** ineuitable iudgement. Examples of such scornners, we reade in the second booke of **Chronicles**: When the good king **Ezechias**, in the beginning of his reigne, had destroyed **Idolatrie**, purged the Temple, and reformed Religion in his Realme, he sent messengers into every Citie, to gather the people vnto **Jerusalem**, to solemnize the feast of **Easter**, in such sort as **G O D** had appoynted

appointed. The postes went from cite to cite, through the land of Ephraim and Manasses, even unto Zabulon. And what did the people thinke yee? Did they laude and prayse the Name of the Lord which had giuen them so good a King, so zealous a Prince to abolish idolatry, and to restore againe GODS true religion? No, no. The Scripture saith, The people laughed them to scorne, and mocked the Kings messengers. And in the last Chapter of the same booke it is written, that Almighty GOD, having compassion vpon his people, sent his messengers the prophets vnto them, to call them from their abominable idolatrie and wicked kinde of liuing. But they mocked his messengers, they despised his wordes, and misused his prophesies, vntill the wrath of the Lord arose against his people, and till there was no remedy: for hee gaue them vp into the handes of their enemies, even vnto Nabuchodonozet King of Babylon, who spoiled them of their goods, burnt their citie, and led them, their wives, and their children, captiues vnto Babylon. The wicked people that were in the dayes of Noe, made but a mocke at the worde of GOD, when Noe tolde them that GOD would take vengeance vpon them for their sinnes. The flood therefore came sodainely vpon them, and drowned them with the whole world, Loe preached to the Sodomites, that except they repented, both they and their Citie should be destroyed. They thought his sayings impossible to bee true, they scorned and mocked his admonition, and reputed him as an olde doating foole. But when GOD by his holy Angels had taken Loe, his wife, and two daughters from among them, hee rained downe fire and brimstone from heauen, and burnt by those scorneres and mockers of his holy word. And what estimation had Christes doctrine among the Scribes and Pharisees? What reward had hee among them? The Gospel reporteth thus: The Pharisees which were couetous, did scorne him in his doctrine. O then yee see that worldly rich men scorne the doctrine of their saluation. The worldly wise men scorne the doctrine of Christ, as foolishnesse to their vnderstanding. These scorneres haue euer beene, and euer shall bee to the worldes end. For Saint Peter prophesied, that such scorneres should be in the world before the latter day. Take heede therefore (my bretheren) take heede, be yee not scorneres of GODS most holy word, 2. Pet. 3. prouoke him not to powre out his wrath now vpon you, as hee did then vpon those gybers and mockers. Be not wilfull murderers of your owne soules. Turne vnto GOD while there is yet time of mercy, yee shall else repent it in the world to come, when it shall be too late, for there shall be iudgement without mercy. This might suffice to admonish vs, and cause vs henceforth to reuerence GODS holy Scriptures, but all men haue not faith, this therefore shall not satiffie & content all mens minds: but as some are carnall, so they will still continue, and abuse the Scriptures carnally, to their greater damnation. The vnlearned and vnstable (saith S. Peter) peruert the holy Scriptures to their owne destruction. 1. Cor. 1. Iesus Christ (as S. Paul saith) is to the Jewes an offence, to the Gentiles foolishnesse: But to GODS children, as well of the Jewes as of the Gentiles he is the power & wisdom of GOD. The holy man Simeon saith, He is

Luke 2.

set forth for the fall and rising againe of many in Israel. As Christ Iesus is a fall to the reprobate, which yet perish through their owne default: so is his word, yea the whole booke of **GOD**, a cause of damnation vnto them, through their incredulity. And as hee is a rising vp to none other then those which are **GODS** children by adoption: so is his word, yea the whole Scripture, the power of **GOD** to saluation to them, onely that doe beleue it. Christ himselfe, the Prophets before him, the Apostles after him, all the true Ministers of **GODS** holy word, yea every word in **GODS** Booke, is vnto the reprobate, the saluour of death vnto death.

Christ Iesus, the Prophets, the Apostles, and all the true Ministers of his word, yea every iot and tittle in the holy Scripture, haue bene, is, and shalbe for euermore, the saluour of life vnto eternall life, vnto all those whose hearts **GOD** hath purified by true sayth. Let vs earnestly take heed, that we make no iesting stocke of the booke of holy Scriptures. The more obscure and darke the sayings be to our vnderstanding, the further let vs thinke our selues to bee from **GOD**, and his holy spirit, who was the authour of them. Let vs with more reverence endeuour our selues to search out the wisdom hidden in the outward bark of the Scripture. If we can not vnderstand the sense and the reason of the saying, yet let vs not be scorers, iesters, and deriders, for that is the bittermost token and shew of a reprobate, of a plaine enemy to **GOD** and his wisdom. They be not idle fables to iest at, which **GOD** doeth seriously pronounce, and for serious matters let vs esteeme them. And though in sundry places of the Scriptures, bee set out diuers Rites and Ceremonies, oblations and sacrifices: let vs not thinke strange of them, but referre them to the times and people for whom they serued, although yet to learned men they be not vnprofitable to be considered, but to be expounded as figures and shadowes of things and persons, afterward openly reuealed in the new Testament. Though the rehearfall of the genealogies and pedegrees of the fathers bee not to much edification of the plaine ignorant people: yet is there nothing so impertinently vttered in all the whole Booke of the Bible, but may serue to spirituall purpose in some respect, to all such as will bestow their labours to search out the meanings. These may not be condemned, because they serue not to our vnderstanding, nor make to our edification. But let vs turne our labour to vnderstand, and to cary away such sentences and stories as bee more fit for our capacity and instruction.

And whereas we read in diuers Psalmes, how Dauid did wish to the aduersaries of **GOD** sometimes shame, rebuke, and confusion, sometime the decay of their offspring and issue, sometime that they might perish and come suddenly to destruction, as he did wish to the Captaines of the Philistines. Call forth (sayth he) thy lightning, and teare them, shoot out thine arrowes and consume them, with such other maner of imprecations: Yet ought we not to be offended at such prayers of Dauid, being a Prophet as he was, singularly beloued of **GOD**, and rapt in spirit, with an ardent zeale to **GODS** glory. Hee spake not of a priuate hatred

and in a stomacke against their persons: but wished spiritually the destruction of such corrupt errors and vices, which raigned in all diuellish persons, set against **G O D**. He was of like minde as S. Paul was when he did deliuer Himeneus and Alexander, with the notorious fornicatour, to Satan, to their temporall confusion, that their spirit might bee saued against the day of the Lord. And when Dauid did professe in some places that he hated the wicked: yet in other places of his psalmes he professeth, that he hated them with a perfect hate, not with a malicious hate, to the hurt of the soule. Which perfection of spirit, because it cannot be performed in vs, so corrupted in affectionis as wee bee, wee ought not to vse in our priuate causes the like wordes in forme, for that we cannot fulfill the like wordes in sense. Let vs not therefore be offended, but search out the reason of such wordes before we be offended, that wee may the more reuerently iudge of such sayings, though strange to our carnall understandings, yet to them that be spiritually minded, iudged to be zealously and godly pronounced. **G O D** therefore for his mercies sake, boughsafe to purifie our mindes through fayth in his sonne Iesus Christ, and to infill the heauenly droppes of his grace into our hard stony hearts, to supple the same, that wee bee not contemners and deriders of his infallible word: but that with all humblenesse of minde and Christian reuerence we may indenuour our selues to heare and to read his sacred Scriptures, and inwardly so to digest them, as shalbe to the comfort of our soules, sanctification of his holy Name, to whom with the Sonne and the holy Ghost, three persons and one living **G O D**, be all laud, honour, and prayse, for euer and euer, Amen.

AN

AN HOMILIE OF

Almes deedes, and mercifulnesse toward
the poore and needy.



Amongst the manifold duties that Almighty God requireth of his faithful servants the true Christians, by the which hee would that both his name should be glorified, and the certaintie of their vocation declared, there is none that is either more acceptable vnto him, or more profitable for them, then are the workes of mercy and pity shewed vpon the poore, which hee afflicted with any kinde of misery. And yet this notwithstanding (such is the slothfull sluggishness of our dull nature, to that which

is good and godly) that wee are almost in nothing more negligent and lesse carefull then we are therein. It is therefore a very necessary thing, that God's people should awake their sleepe mindes, and consider their duty on this behalfe. And meet it is, that all true Christians should desirously seeke and learne what God by his holy word doeth heerein require of them: that first knowing their duty (whereof many by their slackenesse seeme to be very ignorant) they may afterwards diligently endeavour to performe the same. By the which both the godly charitable persons may be encouraged to goe forwards and continue in their mercifull deedes of almes giuing to the poore, and also such as hitherto haue either neglected, or contemned it, may yet now at length (when they shall heare how much it appertayneth to them) aduisedly consider it, and devoutly apply themselves thereunto.

And to the intent that every one of you may the better vnderstand that which is taught, and also easilier beare away, and so take more fruite of that shall be sayd, when seuerall matters are seuerally handled: I minde particularly, and in this order, to speake and intreat of these points.

First I will shew how earnestly Almighty God in his holy word, doth exact the doing of almes deedes of vs, and how acceptable they be vnto him.

Secondly,

Secondly, how profitable it is for vs to vse them, and what commodity and fruite they will bring vnto vs.

Thirdly and lastly, I will shew out of **G O D S** word, that who so is liberrall to the poore, and relieueth them plentifully, shall notwithstanding haue sufficient for himselfe, and euermore bee without danger of penury and scarcitie.

Concerning the first, which is the acceptation and dignity, or price of almes deedes before **G O D**: Know this, that to helpe and succour the poore in their neede and misery, pleaseth **G O D** so much, that as the holy Scripture in sundry places recordeth, nothing can bee more thankfully taken or accepted of **G O D**. For first wee reade, that Almighty **G O D** doth account that to be giuen and to bee bestowed vpon himselfe, that is bestowed vpon the poore: For so doeth the holy Ghost testifie vnto vs by the wise man, saying, Hee that hath pittie vpon the poore, lendeth into the Lord himselfe. And Christ in the Gospel auoucheth, and as a most certaine trueth, bindeth it with an oath, that the almes bestowed vpon the poore, was bestowed vpon him, and so shall be reckoned at the last day. For thus he saith to the charitable almes giuers, when he sitteth as iudge in the doome, to giue sentence of euery man according to his merits: Verily I say vnto you, whatsoeuer good and mercifull deede you haue done vpon any of the least of these my brethren, ye haue done the same vnto me. In relieuing their hunger, yee releued mine, in quenching their thirst, yee quenched mine, in clothing them, yee clothed mee, and when yee harboured them, yee lodged mee also, when yee visited them being sicke in prison, yee visited mee. For as hee that hath receiued a Princes embassadours, and entertaineth them well, both honour the prince from whom those embassadours doe come: So, he that receiueth the poore and needy, and helpeth them in their affliction and distresse, doeth thereby receiue honour Christ their Master, who as he was poore and needy himselfe whilst hee liued here amongst vs, to worke the myserie of our saluation, at his departure hence he promised in his deed to lend vnto vs those that were poore, by whose meanes his absence should bee supplied: and therefore that we would doe vnto him, we must doe vnto them. And for this cause both the Almighty **G O D** say by his Moses, The land where I dwell, shall neuer bee without poore men: because he would haue continuall triall of his people, whether they loued him or no, that in shewing themselves obedient vnto his will, they might certainly assure themselves of his loue and fauour towards them, and nothing doubt, but that as his laws and ordinance (wherein hee commanded them that they should open their hand vnto their brethren that were poore and needy in the land) were accepted of them and willingly performed: So hee would on his part willingly accept them, and fully performe his promises that he had made vnto them.

The holy Apostles and Disciples of Christ, who by reason of his dayly conversation, saw by his deedes, and heard in his doctrine, how much hee tendered the poore: the godly Father saith, that were both before and since Christ, indeed without doubt with the holy Ghost, and most certainly

Prou 19.

Matth. 25.

Deut. 15.

1. Theil. 5.

Hebr. 13.

Esa. 58.

Tobi. 4.

*Ad pop. An-
tio. hom. 35.*

Eccle. 33.

ly certified of **G O D S** holy will: they both do most earnestly exhort vs, and in all their writings almost continually admonish vs, that wee would remember the poore, and bestow our charitable almes vpon them. Saint Paul crieth vnto vs after this sort, Comfort the feeble minded, lift vp the weake, and be charitable towards all men. And againe, To doe good to the poore, and to distribute almes gladly, see that thou doe not forget, for with such sacrifices **G O D** is pleased. Esay the Prophet teacheth on this wise, Deale thy bread to the hungrie, and bring the poore wandering, home to thy house. When thou seest the naked, see thou cloth him, and hide not thy face from thy poore neighbour, neither despise thou thine owne flesh. And the holy father Tobie giueth this counsell, Giue almes (sayth hee) of thine owne goodes, and turne neuer thy face from the poore, eat thy bread with the hungry, and couer the naked with thy clothes. And the learned and godly Doctour Chrysostome giueth this admonition, Let mercifull almes be alwayes with vs as a garment, that is, as mindefull as we will be to put our garments vpon vs, to couer our nakednesse, to defend vs from the cold, and to shew our selues comely: So mindefull let vs be at all times and seasons, that wee giue almes to the poore, and shew our selues mercifull towards them. But what meaneth these often admonitions and earnest exhortations of the Prophets, Apostles, fathers, and holy Doctours? Surely, as they were saythfull to Godward, and therefore discharged their duty truly, in telling vs what was **G O D S** will: so of a singular loue to vs ward, they laboured not only to informe vs, but also to perswade with vs, that to giue almes, and to succour the poore and needy, was a very acceptable thing, and an high sacrifice to **G O D**, wherein he greatly delighted, and had a singular pleasure. For so doeth the wise man the sonne of Sirach teach vs, saying, Who so is mercifull and giueth almes, hee offereth the right thanke-offering. And he addeth thereunto: The right thanke-offering, maketh the Altar fat, & a sweet smell it is before the Highest, it is acceptable before **G O D**, and shall neuer be forgotten.

And the truth of this doctrine is verified by the example of those holy and charitable fathers, of whom wee reade in the Scriptures, that they were giuen to mercifull compassion towarde the poore, and charitable releueing of their necessities. Such a one was Abraham, in whom **G O D** had so great pleasure, that he boughsted to come vnto him in forme of an Angel, and to be intertayned of him at his house. Such was his kind man Lot, whom **G O D** so fauoured for receiuing his messengers into his house, which otherwise should haue lien in the street, that hee saued him, with his whole family, from the destruction of Sodome and Gomorra. Such were the holy fathers, Iob and Tobie, with many others, who felt most sensible proofes of **G O D S** speciall loue towards them. And as all these by their mercifulnesse and tender compassion which they shewed to the miserable afflicted members of Christ, in the relieuing, helping and succouring them with their temporall goodes in this life, obtained **G O D S** fauour, and were deare, acceptable and pleasant in his sight: so now they themselves take pleasure in the fruition of **G O D**. in the

the pleasant ioyes of heauen, and are also in **G O D S** eternall word set before vs, as perfect examples euer before our eyes, both how wee shall please **G O D** in this mortall life, and also how wee may come to liue in ioy with them in eternall pleasure and felicitie. For most true is that saying which Augustine hath, that the giuing of almes and releuing of the pooze, is the right way to heauen; *Via eceli pauper est*; The pooze man (sayth hee) is the way to heauen. They bled in times past, to set in hys wayes sides the picture of Mercurie, pointing with his finger which was the right way to the Towne. And we vse in crosse wayes to set by a wodden or stone crosse, to admonish the trauayling man which way he must turne when hee cometh thither, to directe his iourney aright. But **G O D S** word (as Saint Augustine sayth) hath set in the way to heauen the pooze man and his house, so that whoso will goe aright thither, and not turne out of the way, must goe by the pooze. The pooze man is that Mercurie that shall set by the ready way, and if wee looke well to this marke, we shall not wander much out of the right path. The manner of wise worldly men amongst vs is, that if they know a man of a meaner estate then themselves to be in fauour with the Prince, or any other noble man, whom they either feare or loue, such a one they will be glad to benefite and pleasure, that when they haue neede they may become their spokes man, either to obtaine a commoditie, or to escape a displeasure. Now surely it ought to be a shame to vs, that worldly men for temporall things that last but for a season, should be more wise and prouident in procuring them, then wee in heavenly. Our sauiour Christ testifieth of pooze men, that they are deare vnto him, and that hee loueth them especially: for hee calleth them his little ones, by a name of tender loue, he sayth they be his brethzen. And Saint Iames saith, that **G O D** hath chosen them to be the heires of his kingdome. Hath not **G O D** (sayth he) chosen the pooze of this world to himselfe, to make them hereafter the rich heires of that kingdome which hee hath promised to them that loue him? And wee know that the prayer which they make for vs, shalbe acceptable and regarded of **G O D**, their complaint shalbe heard also. Thereof doeth Iesus the sonne of Syrach certainly assure vs, saying: If the pooze complaine of thee in the bitterness of his soule, his prayer shalbe heard, euen hee that made him shall heare him. Bee courteous therefore vnto the pooze. We know also, that hee who acknowledgeth himselfe to bee their master and patrone, and refuseth not to take them for his seruants, is both able to pleasure and displeasure vs, and that we stand euery houre in neede of his helpe. Why should wee then bee either negligent or vnwilling to procure their friendship and fauour, by the which also we may bee assured to get his fauour that is both able and willing to doe vs all pleasures that are for our commoditie and wealth? Christ doth declare by this, how much he accepteth our charitable affection toward the pooze, in that he promiset a reward vnto them that giue but a cup of cold water in his name to them that haue neede thereof, and that reward is the kingdome of heauen. No doubt is it therefore that

Iacob. 1.

Eccle. 4.

G O D regardeth highly, that which he rewardeth so liberally. For he
 that promiseth a princely recompence, for a beggarly beneuolence, de-
 clareth that he is more delighted with the giuing, then with the gift, and
 that he as much esteemeth the doing of the thing, as the fruit and com-
 modity that commeth of it. Whoso therefore hath hitherto neglected
 to giue Almes, let him know that **G O D** now requireth it of him, and
 he that hath bene liberall to the poore, let him know that his godly do-
 ings are accepted, and thankfully taken at **G O D S** hands, which
 he will requite with double and treble. For so sayth the wise man:
 Hee which sheweth mercy to the poore, doeth lay his money in
 hanke to the Lord, for a large interest and gaine: the gaine be-
 ing chiefly the possession of the life euermaking, through
 the merits of our Saviour Iesus Christ, to whom
 with the Father and the Holy Ghost, bee
 all honour and glory for ever,
A M E N.

¶ The

The second part of the Sermon of *Almes deedes.*



Ye haue heard before (dearely beloued) that to giue almes vnto the poore, and to helpe them in time of necessity, is so acceptable vnto our Sauour Christ, that he counteth that to bee done to himselfe, that we doe for his sake vnto them. Pee haue heard also how earnestly both the Apostles, Prophets, holy fathers, and Doctours, doe exhort vs vnto the same. And ye see how welbeloued and deare vnto God they were, whom the Scriptures report vnto vs to haue bin good almes men. Wherefore if either their good examples, or the wholesome counsell of godly fathers, or the loue of Christ, whose especial fauour wee may be assured by this meanes to obtaine may moue vs, or doe any thing at all with vs: let vs prouide vs that from hencefoorth wee shew vnto Godward this thankfull seruice, to bee mindfull and ready to helpe them that bee poore and in misery.

Now will I this second time that I entreat of almes deedes, shew vnto you how profitable it is for vs to exercise them, and what fruit thereby shall arise vnto vs, if we doe them faithfully. Our Sauour Christ in the Gospel teacheth vs, that it profiteth a man nothing to haue in possession all the riches of the whole world, and the wealth or glory thereof, if in the meane season hee lose his soule, or doe that thing whereby it should become captiue vnto death, sin, and hell fire. By the which saying, hee not onely instructeth vs how much the soules health is to bee preferred before worldly commodities: but it also serueth to stirre vp our minds, and to pricke vs forwards to seeke diligently, and learne by what meanes we may preserve and keepe our soules euer in safety: that is, how we may recouer our health, if it bee lost or impaired, and how it may be defended and maintained, if once we haue it. Yea, he teacheth vs also thereby to esteeme that as a precious medicine and an inestimable iewel, that hath such strength and vertue in it, that can either procure or preserve so incomparable a treasure. For if we greatly regard that medicine or salve that is able to heale sundry and grievous diseases of the body: much more will wee esteeme that which hath like power ouer the soule. And because we might be better assured both to know and to haue in readines that so profitable a remedy: he, as a most faithfull and louing teacher, sheweth himselfe both what it is, and where we may finde it, and how we may vse and apply it. For when both he and his disciples were grievously accused of the Pharisees, to haue defiled their soules in breaking the constitutions of the Elders, because they went to meate, & washed not their hands before, according to the custome of the Iewes: Christ answering their superstitious complaint, teacheth them an especiall remedy how to keepe cleane their

Luke 11.

Tobit. 4.

Eccle. 5.

soules, notwithstanding the breach of such superstitious orders: Give almes (saith hee) and behold all things are cleane vnto you. He teacheth them, that to bee mercifull and charitable in helping the poore, is the meanes to keepe the soule pure and cleane in the sight of G D D. Wee are taught therefore by this, that mercifull almes dealing, is profitable to purge the soule from the infection and filthie spotted of sinne. The same lesson doeth the holy Ghost also teach in sundry places of the Scripture, saying, Mercifulnesse and almes giuing purgeth from all sinnes, and deliuereth from death, and suffereth not the soule to come into darkenes. A great confidence may they haue before the high G D D, that shewe mercie and compassion to them that are afflicted. The wise preacher the sonne of Sirach confirmeth the same, when hee saith, That as water quencheth burning fire, euen so mercie and almes resisteth and reconcilith sinnes. And sure it is, that mercifulnesse quaileth the heate of sinne so much, that they shall not take holde vpon man to hurte him, or if yee haue by any infirmitie or weakenesse beene touched and annoyed with them, straightwayes shall mercifulnesse wipe and wash away, as salues and remedies to heale their sores and grievous diseases. And thereupon that holy father Cyprian taketh good occasion to exhort earnestly to the mercifull worke of giuing almes and helping the poore, and there he admonisheth to consider how wholsome and profitable it is to relieue the needy, and helpe the afflicted, by the which wee may purge our sinnes, and heale our wounded soules.

But yet some will say vnto mee, If almes giuing, and our charitable workes towards the poore, be able to wash away sinnes, to reconcile vs to G D D, to deliuer vs from the perill of damnation, and make vs the sonnes and heires of G D D S kingdome: then are Christes merites defaced, and his blood shed in vaine, then are we iustified by workes and by our deeds may we merite heauen, then do we in vaine beleue that Christ dyed for to put away our sinnes, and that he rose for our iustification, as Saint Paul teacheth. But yee shall vnderstand (dearely beloved) that neither those places of the Scripture before alledged, neither the doctrine of the blessed martyr Cyprian, neither any other godly and learned man, when they, in extolling the dignity, profite, fruit, and effect of vertuous and liberall almes, doe say that it washeth away sinnes, and bringeth vs to the saueur of G D D, doe meane, that our worke and charitable deeds, is the originall cause of our acceptation before G D D, or that for the dignity or worthines therof, our sinnes may be washed away, and we purged and cleansed of all the spotted of our iniquitie: for that were indeede to deface Christ, and to defraude him of his glory. But they meane this, and this is the vnderstanding of those and such like sayings: that G D D of his mercy and speciall saueur towards them whom he hath appointed to euermlasting saluation, hath so offered his grace especially, and they haue so receiued it fruitfully, that although by reason of their sinfull liuing outwardly, they seemed before to haue bene the children of wrath and perdition, yet now the Spirit of G D D mightily working in them, vnto obedience to G D Ds will and commandements, they declare by their outward

outward deeds and life, in the shewing of mercy, and charity (which cannot come but of the spirit of **G O D**, and his especiall grace) that they are the vndoubted children of **G O D**, appointed to everlasting life. And so, as by their wickednesse and vngodly living, they shewed themselves according to the iudgement of men, which follow the outward appearance, to be reprobates and castaways: So now by their obedience vnto **G O D S** holy will, and by their mercifulnesse and tender pity (wherein they shew themselves to be like vnto **G O D**, who is the fountaine and spring of all mercy) they declare openly and manifestly vnto the sight of men, that they are the sonnes of **G O D**, and elect of him vnto saluation. for as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit: so the good deedes of man are not the cause that maketh men good, but he is first made good, by the spirit and grace of **G O D** that effectually worketh in him, and afterward he bringeth forth good fruites. And then as the good fruit doeth argue the goodnesse of the tree, so doeth the good and mercifull deed of the man, argue and certainly proue the goodnesse of him that doeth it, according to Christes sayings: *Ye shall know them by their fruites.* And if any man will object, that euill and noughty men doe sometimes by their deeds appeare to bee verie godly and vertuous: I will answere, so doeth the crab and choke pearre seeme outwardly to haue sometime as faire a redde, and as melloe a colour, as the fruit that is good indeede. But hee that will bite and take a taste, shall easily iudge betwixt the sower bitterness of the one, and the sweete sauourinesse of the other. And as the true Christian man, in thankfulness of his heart, for the redemption of his soule purchased by Christes death, sheweth kindly by the fruites of his faith, his obedience to **G O D**: so the other as a merchant with **G O D**, doth all for his owne gaine, thinking to win heauen by the merite of his workes, and so defaceth and obscureth the price of Christs blood, who onely wrought our purgation. The meaning then of these sayings in the Scriptures and other holy writings: Almes deedes doe walke away our sinnes, and mercie to the poore doth blot out our offences, is, that we doing these things according to **G O D S** will and our duetie, haue our sinnes indeede washed away, and our offences blotted out: not for the worthinesse of them, but by the grace of **G O D** which worketh all in all, and that for the promise that **G O D** hath made to them that are obedient vnto his commandement, that hee which is the trueth, might be iustified in performing the trueth, due to his true promise. Almes deedes do walke away our sinnes, because **G O D** doeth boughsake then to repute vs as cleane and pure, when we doe them for his sake, and not because they deserue or merite our purging, or for that they haue any such strength and vertue in themselves. I know that some men, too much addict to the aduancing of their workes, will not be contented with this answere, and no maruaile, for such men can no answere content or suffice. Wherefore leauing them to their owne wilfull sense, we will rather haue regarde to the reasonable and godly, who as they most certainly know and perswade themselves, that all goodnesse, all bountie, all mercie, all benefites, all forgiveness of sinnes, and whatsoever can bee named good

and profitable. either for the body or for the soule, do come onely of **G O D S** mercie and meere fauoure, and not of themselves: So though they doe neuer so many and so excellent good deedes, yet are they neuer puffed up with the vaine confidence of them. And though they heare and read in **G O D S** word, and other where in godly mens works, that almes deedes, mercie, and charitableness doth wash away sinne, and blot out iniquitie: yet doe they not arrogantly and proudly sticke and trust vnto them, or brag themselves of them, as the proud Pharisee did, lest with the Pharisee they should bee condemned: but rather, with the humble and poore Publicane confesse themselves sinfull wretches, vnworthy to looke by to heauen, calling and craving for mercie, that with the Publicane they may bee pronounced of Christ to bee iustified. The godly doe learne that when the Scriptures say, that by good and mercifull works, wee are reconciled to **G O D S** fauour: wee are taught then to know what Christ by his intercession and mediation obtaineth for vs of his father, when we be obedient to his will, yea, they learne in such maner of speaking a comfortable argument of **G O D S** singular fauour and loue, that attributeth that vnto vs and to our doings, that hee by his spirit worketh in vs, and through his grace procureth for vs. And yet this notwithstanding, they cry out with Saint Paul, Oh wretches that wee are: and acknowledge (as Christ teacheth) that when they haue all done, they are but vnprofitable seruants: and with the blessed king David, in respect of the iust iudgements of **G O D**, they doe tremble, and say: Who shall be able to abide it, Lord, if thou wilt giue sentence according to our deserts: Thus they humble themselves, and are exalted of **G O D**: they count themselves vile, and of **G O D** are counted pure and cleane: they condemne themselves, and are iustified of **G O D**: they thinke themselves, vnworthy of the earth, and of **G O D** are thought worthy of heauen. Thus by **G O D S** word are they truly taught how to thinke rightly of mercifull dealing of almes, and of **G O D S** especiall mercy and goodnesse are made partakers of those fruites that his word hath promised. Let vs then follow their examples, and both shew obediently in our life those workes of mercy that wee are commanded, and haue that right opinion and iudgement of them that we are taught, and we shall in like maner, as they, be made partakers, and seele the fruites and rewards that follow such godly li-
 uing, so shall we know by prooofe what
 profit and commodity doth come
 of giuing of almes, & succou-
 ring of the poore.

¶ The third part of the Homily of
Almes deedes.

Ye haue already heard two parts of this treatise of almes deedes. The first, how pleasant and acceptable before **G O D** the doing of them is, the second, how much it behooueth vs, and how profitable it is to apply our selues vnto them. Now in the third part will I take away that let that hindereth many from doing them. There be many that when they heare how acceptable a thing in the sight of **G O D** the giuing of almes is, and how much **G O D** extendeth his fauour towarde them that are mercifull, and what fruites and commodities doeth come to them by it, they with very gladly with themselves that they also might obtaine these benefites, and be counted such of **G O D** as whom he would loue or doe for. But yet these men are with greedie couetousnesse so puled backe, that they will not bestow one halfe-penny, or one peece of bread, that they might be thought worthy of **G O D**s benefites, and so to come into his fauour. For they are euermore fearefull, and doubting, lest by often giuing, although it were but a little at a time, they should consume their goods, and so impouerish themselves, that euen themselves at the length should not be able to liue, but should be driuen to begge, and liue of other mens almes. And thus they seeke excuses to withhold themselves from the fauour of **G O D**, and chuse with pinching couetousnesse, rather to leane vnto the deuill, then by charitable mercifulnesse, either to come vnto Christ, or to suffer Christ to come vnto them. Oh that wee had some cunning and skilfull Physitian that were able to purge them of this so pestilent an humour, that so sore infecteth, not their bodies, but their mindes, and so by corrupting their soules, bringeth their bodies and soules into danger of hell fire. Now lest there bee any such among vs (dearely beloved) let vs diligently search for that Physitian, which is Iesus Christ, and earnestly labour that of his mercy hee will truly instruct vs, and giue vs a present remedy against so perillous a disease. Harken then, whosoever thou art that fearest lest by giuing to the poore thou shouldest bring thy selfe to beggery. That which thou takest from thy selfe to bestow vpon Christ, can neuer be consumed and wasted away. Wherein thou shalt not beleue me, but if thou haue faith, and be a true Christian, beleue the holy Ghost, giue credite to the authoritie of **G O D**s word that thus teacheth. For thus sayth the holy Ghost by Salomon: He that giueth vnto the poore, shall neuer want. Men suppose that by hoording and laying by still, they shall at length be rich, and that by distributing and laying out, although it be for most necessary and godly uses, they shall be brought to pouerty. But the holy Ghost, which knoweth all trueth, teacheth vs another lesson, contrary to this. Hee teacheth vs that there is a kinde of dispending, that shall neuer diminish the stocke,
and

1. Cor. 9.

and a kinde of sauing that shall bring a man to extreme pouertie. For where he sayth, that the good almes-man shall neuer haue scarfitie, hee addeth: But he that turneth away his eyes from such as be in necessity, shall suffer great pouerty himselte. How farre different then is the iudgement of man, from the iudgement of the holy Ghost? The holy Apostle Paul, a man full of the holy Ghost, and made priuie euen of the secret will of GOD teacheth: that the liberall almes-giuer shall not thereby bee impouerished. He that ministrerth (saith he) seede vnto the sower, will minister also bread vnto you for foode, yea, he will multiply your seede, and encrease the fruits of your righteousness. He is not content to aduertise them that they shall not lacke, but he sheweth them also in what sort GOD wil prouide for them. Euen as he prouided seed for the sower in multiplying it, and giuing great increase: so he wil multiply their goods, and increase them, that there shall be great abundance. And lest we should thinke his sayings to be but words and not trueth, we haue an example thereof in the third booke of Kings, which doth confirme and seale it by as a most certaine trueth. The poore widow that receiued the banished Prophet of GOD, Elias, when as she had but a handfull of meale in a vessel, and a little oyle in a cruse, whereof she would make a cake for her selfe and her sonne, that after they had eaten that, they might die, because in that great famine there was no more foode to bee gotten: yet when she gaue part thereof to Elias, and defrauded her owne hungry belly mercifully to relieue him, she was so blessed of GOD, that neither the meale nor the oyle was consumed all the time while that famine did last, but thereof both the Prophet Elias, shee, and her sonne, were sufficiently nourished and had enough.

O consider this example yee vnbeleeuing and faithlesse couetous persons, who discredit GODS worde, and thinke his power diminished! This poore woman, in the time of an extreme and long dearth had but one handfull of meale and a little cruse of oyle, her onely sonne was readie to perish before her face for hunger, and she her selfe like to pine away: and yet when the poore Prophet came and asked part, she was so mindefull of mercifulnesse, that she forgate her owne miserie, and rather then shee would omit the occasion giuen to giue almes, and worke a worke of righteousness, shee was content presently to hazard her owne and her sonnes life. And you, who haue great plenty of meates and drinckes, great store of motheaten apparel, yea, many of you great heapes of gold and siluer, and he that hath least, hath more then sufficient, now in this time, when (thanks bee to GOD) no great famine doeth oppresse you, your children being well clothed and well fed, and no danger of death for famine to bee feared, will rather cast doubts and perils of vnlukely penury, then you will part with any peece of your superfluities, to helpe and succour the poore, hungry, and naked Christ, that cometh to your doores a begging. This poore & feely widow neuer cast doubts in all her miserie what wants she her selfe should haue, shee neuer distrusted the promise that GOD made to her by the Prophet, but straightway went about to relieue the hungry Prophet of

GOD,

GOD, yea, preferring his necessity before her owne. But we, like unbelieving wretches, before we will giue one mite, wee will cast a thousand doubtcs of danger, whether that will stand vs in any stead, that we giue to a poore, whether we should not haue need of it at any other time, & whether heere it would not haue been more profitably bestowed. So that it is more hard to wrench a strong nayle (as the prouerbe sayth) out of a poste, then to wring a farthing out of our fingers. There is neither the feare nor the loue of **GOD** before our eyes, we will more esteeme a mite, then we either desire **GODS** kingdome, or feare the Diuels dungeon. Hearken therefore ye mercilesse misers, what will bee the end of this your vnnmercifull dealing. As certainly as **GOD** nourished this poore widow in the time of famine, and increased her little store, so that shee had enough, and felt no penury when other pined away: so certainly shall **GOD** plague you with pouerty in the midst of plenty. Then when other haue abundance and be fed at full, you shall vtterly waste and consume away your selues, your store shall bee destroyed, your goods pluckt from you, all your glory and wealth shall perish: and that which when you had, you might haue enjoyed your selfe in peace, and might haue bestowed vpon other most godly, yee shall seeke with sorrow and sighes, and no where shall finde it. For your vnnmercifulnesse towards other, yee shall finde no man that will shew mercy towards you. You that had stony hearts towards other, shall finde all the creatures of **GOD**, to youward as hard as brasse and yron. Alas, what fury and madnesse doth possesse our mindes, that in a matter of trueth and certaintie, wee will not giue credit to the trueth, testifying vnto that which is most certaine. Christ sayth, that if wee will first seeke the kingdome of **GOD**, and doe the workes of righteousnesse thereof, we shall not be left destitute, all other things shalbe giuen to vs plenteously. Nay say we, I will first looke that I be able to liue my selfe, and bee sure that I haue enough for mee and mine, and if I haue any thing ouer, I will bestow it to get **GODS** fauour, and the poore shall then haue part with me.

See I pray you the peruerse iudgement of men, we haue more care to nourish the carcase, then wee haue feare to see our soule perish. And as Cyprian sayth, whilst we stand in doubt lest our goods fayle, in being ouer liberall, we put it out of doubt, that our life and health fayleth, in not being liberall at all. Whilst wee are carefull for diminishing of our stocke, we are altogether carelesse to diminish our selues. Wee loue Hammon, and loose our soules. Wee feare least our patrimony should perish from vs, but we feare not lest we should perish for it. Thus doe wee peruersly loue that, which we should hate, and hate that we should loue, we be negligent where we should bee carefull, and carefull where wee neede not. Thus vaine feare to lacke our selues if we giue to the poore, is much like the feare of children and fooles, which when they see the bright glimmering of a glasse, they doe imagine straightway that it is the lightning and yet the brightnesse of a glasse neuer was the lightning. Euen so, when we imagine that by spending vpon the poore, a man may come to poterty, we are cast into a vaine feare, for we neuer heard or knew, that by that

meanes

Sermon. de
Eleemosina.

Prou. 17.

3. King. 17.

meant any man came to misery, and was left destitute, and not considered of G O D. May we read to the contrary in the Scripture (as I haue before shewed, and as by infinite testimonies and examples may bee p'p'oned) that whosoever serueth G O D faithfully and unfeignedly in any vocation, G O D will not suffer him to decay, much lesse to perish. The holy Ghost teacheth vs by Salomon, that the Lord will not suffer the soule of the righteous to perish for hunger. And therefore David sayeth vnto all them that are mercifull: O feare the Lord yee that bee his Saints, for they that feare him lacke nothing. The Lions doe lack and suffer hunger, but they which seeke the Lord shall want no manner of thing that is good. When Elias was in the desert, G O D fed him by the ministry of a Raven, that euening and morning brought him sufficient victualles. When Daniel was shut vp in the Lions denne, G O D prepared meat for him, and sent it thither to him: And there was the saying of David fulfilled, The Lions doe lacke and suffer hunger, but they which seeke the Lord, shall want no good thing. For while the Lions, which should haue beene fed with his flesh, roared for hunger and desire of their pray, whereof they had no power, although it were present before them, he in the meane time was fresh fed from G O D, that should with his flesh haue filled the Lions. So mightily doth G O D worke to preserve and maintaine those whom he loueth, so carefull is hee also to feede them who in any state or vocation doe unfeignedly serue him. And shall we not thinke that he will be vnmindfull of vs, if wee bee obedient to his will, and according to his will haue pity on the poore? He giueth vs all we alie before we doe any seruice for it: and will he see vs lacke necessaries when we doe him true seruice? Can a man thinke that he that feedeth Christ, can be forsaken of Christ, and left without food? O, will Christ denie earthly things vnto them whom he promisseth heauenty things for his true seruice? It cannot be therefore (deare brethren) that by giuing almes, we should at any time want our selues, or that we which releue other mens need, should our selues bee oppressed with penury. It is contrary to G O Ds word, it repugneth with his promise, it is against Christs property and nature to suffer it, it is the crafty surmise of the Diuell to perfwade vs it. Wherefore like not to giue almes freely, and trust not withstanding, that G O Ds goodnesse will minister vnto vs sufficiency and plenty, so long as we shall liue in this transitory life, and after our dayes heere well spent in his seruice, and the loue of our brethren, we shall be crowned with euerlasting glory, to reaigne with Christ our Saviour in heauen, to whom with the Father and the holy Ghost, be all honour and glory for euer. Amen.

AN HOMILIE OR SER- mon concerning the Nativity and birth of our Saviour Iesus Christ.



Among all the creatures that **G O D** made in the beginning of the world most excellent and wonderfull in their kinde, there was none (as the Scripture beareth witness) to bee compared almost in any point unto man, who as well in body and soule exceeded all other creature, then the Sunne in brightnesse and light exceedeth every small and little star in the firmament. Hee was made according to the image and similitude of **G O D**, hee was indued with all kinde of heavenly gifts, hee had no spot of uncleannesse in

him, he was sound and perfect in all parts, both out wardly and inwardly, his reason was incorrupt, his understanding was pure and good, his will was obedient and godly, he was made altogether like unto **G O D**, in righteousnesse, in holinesse, in wisdom, in truth, to bee like in all kinde of perfection.

When he was thus created and made Almighty **G O D**, in token of his great love towards him, chose out a speciall place of the earth for him, namely Paradise, where he lived in all tranquillity and pleasure, having great abundance of worldly goodes, and lacking nothing that he might require or desire to have. For as it is sayde, **G O D** made him Lord and ruler over all the workes of his handes, that he should have under his feet all beepe and oxen, all bestes of the fildes, all foules of the ayre, all fishes of the sea, and vse them alwayes at his owne pleasure, according as he should have neede. Was not this a mirror of perfection? Was not this a full perfect and blessed estate? Could any thing else bee well added hereunto, or greater felicity desired in this world? But as the common nature of all men is, in time of prosperitie and wealth, to forget not onely themselves, but also **G O D**: Even so did this first man Adam, who having but one commandement at **G O D S** hand, namely that hee should not eate of the fruite of knowledge of good and ill, notwithstanding, most unkindly, or rather most wilfully breake it,

in

in forgetting the strait charge of his maker, and giuing eare to the craftie suggestion of that wicked serpent the deuill. whereby it came to passe, that as before he was blessed, so now he was accursed, as before hee was loved, so now hee was abhorred, as before hee was most beautifull and pretious, so now hee was most vile and wretched in the sight of his Lord and maker. In stead of the Image of **GOD**, he was now become the Image of the deuill. In steade of the citizen of heauen, he was become the bond-slauie of hell, hauing in himselfe no one part of his former purity and cleauynesse, but being altogether spotted and defiled, insomuch that now hee seemed to bee nothing else but a lump of sinne, and therefore by the iust iudgement of **GOD**, was condemned to euerlasting death. This so great and miserable a plague, if it had onely rested on Adam, who first offended, it had bene so much the easier, and might the better haue bene borne. But it fell not onely on him, but also on his posterity and children for euer, so that the whole broode of Adams flesh should sustaine the selfe same fall and punishment, which their forefather by his offence most iustly had deserued. Saint Paul in the first Chapter to the Romanes saith, By the offence of onely Adam, the fault came vpon all men to condemnation, and by one mans disobedience many were made sinners. By which wordes wee are taught, that as in Adam all men vniuersally sinned: so in Adam all men vniuersally receiued the reward of sinne, that is to say, became mortall, and subiect vnto death, hauing in themselves nothing but euerlasting damnation both of body and soule. They became (as Dauid saith) corrupt and abominable, they went all out of the way, there was none that did good, no not one. What a miserable and full state was this, that the sinne of one man should destroy and condemn all men, that nothing in all the world might bee looked for, but onely panges of death, and paines of hell? Had it bene any maruaile if mans kinde had bene utterly driuen to desperatation, being thus fallen from life to death, from saluation to destruction, from heauen to hell? But behold the great goodnesse and tender mercy of **GOD** in his behalfe: albeit mans wickednesse and sinfull behauiour was such, that it deserued not in any part to be forgiven, yet to the intent he might not bee cleane destitute of all hope and comfort in time to come, hee ordained a new Covenant, and made a sure promise thereof, namely, that hee would send a Messias or Mediatour into the world, which should make intercession, and put himselfe as a stay betweene both parties, to pacifie the wrath and indignation conceived against sinne, and to deliuer man out of the miserable curse and cursed misery, whereinto he was fallen headlong by disobeying the will and commandement of the onely Lord and maker. The covenant and promise was first made vnto Adam himselfe immediately after his fall, as wee reade in the 3. of Genesis, where **GOD** said to the serpent on this wise: I will put enmity betweene thee and the woman, betweene the seed and her seede. He shall breake thine head, and thou shalt bruise his heele.

Afterward, the selfe same covenant was also more amply and plainly
 renewed vnto Abraham, where **G D D** promised him, that in his seede
 all Nations and families of the earth should be blessed. Gen. 12.
 Again, it was continued and confirmed vnto Isaac, in the same fourme of wordes, as it
 was before vnto his father. Gen. 26. And to the intent that mankinde might not
 despair, but alwayes liue in hope, Almighty **G D D** neuer ceased to pub-
 lish, repeate, confirme, and continue the same, by diuers and sundry testi-
 monies of his Prophets, who for the better perswasion of the thing, pro-
 phesied the time, the place, the manner and circumstance of his birth, the
 affliction of his life, the kinde of his death, the glory of his resurrection,
 the receiving of his kingdome, the deliuerance of his people, with all other
 circumstances belonging thereunto. Esaias prophesied that he should be
 borne of a virgine, and called Emanuel. Micheas prophesied that he should
 bee borne in Bethlehem, a place of Iurie. Ezechiel prophesied that he
 should come of the stocke and lineage of David. Daniel prophesied that
 all Nations and languages should serue him. Zacharie prophesied that
 hee should come in pouertie, riding vpon an Ass. Malachie prophesi-
 ed that hee should send Elias before him, which was Iohn the Baptist.
 Ieremie prophesied that he should bee solde for thirtie pieces of silver. &c.
 And all this was done, that the promise and covenant of **G D D**,
 made vnto Abraham and his posteritie concerning the redemption of the
 worlde, might bee credited and fully beleued. Now as the Apostle
 Paul saith, when the fulnesse of time was come, that is, the perfection and
 course of yeeres, appoynted from the beginning, then **G D D** according
 to his former covenant and promise, sent a Messias, other wise called a
 Mediatour, vnto the world, not such a one as Moses was, not such a
 one as Iosua, Saul, or David was: but such a one as should deliuer man-
 kinde from the bitter curse of the Law, and make perfect satisfaction by
 his death, for the sinnes of all people, namely he sent his deare and onely
 Sonne Iesus Christ, borne (as the Apostle saith) of a woman, and made
 vnder the Law, that he might redeeme them that were in bondage of the
 law, and make them the children of **G D D** by adoption. Was not this a
 wonderfull great loue towards vs that were his professed and open ene-
 mies, towards vs that were by nature the children of wrath, and fire-
 brands of hell fire? In this (saith Saint Iohn) appeared the great loue of
G D D, that he sent his onely begotten Sonne into the world to saue vs,
 when we were his extreme enemies. Herein is loue, not that we loued
 him, but that he loued vs, and sent his Sonne to be a reconciliation for
 our sinnes. Rom 5. **S.** Paul also saith, Christ, when we were yet of no strength,
 dyed for vs being bugodly. Doubtlesse a man will scarce dye for a righte-
 ous man. Peraduenture some one durst dye for him of whom they haue
 receiued good. But **G D D** setteth out his loue towards vs, in that he sent
 Christ to die for vs, when we were yet void of all goodnesse. This and such
 other comparisons doeth the Apostle vse, to amplifie and set forth the ten-
 der mercy and great goodnesse of **G D D**, declared towards mankinde, in
 sending downe a Saviour from heauen, euen Christ the Lord. Which
 one benefite among all other is so great and wonderfull, that neither

tongue can well expresse it; neither heart thinke it; which is sufficient
ent thanks to God for it. But here is a great controuersie betwix
and the Jewes, whether the same Jesus which was borne of the virgin
Mary, be the true Messias, and true Saviour of the world, so long promi
sed and prophesied of before. They, as they are, and haue been alwayes
proud and stiffe necked, would neuer acknowledge him to be this
but haue looked and waited for another to come. They haue this
imagination in their heads, that a Messias shall come, not as Christ was,
like a poore pilgrime carerke soule stoung upon an Aile, but like a valiant
and mighty King in great royaltie and honour. Not as Christ did, with a
few fishermen, and men of small estimation in the world: but with a great
army of strong men, with a great traine of wise and noble men, as Knights,
Lords, Earles, Dukes, Princes and so forth. Neither doe they thinke that
their Messias shall slanderously suffer death, as Christ did: but that he shall
gloriously conquer and manfully subdug all his enemies, and finally obtene
such a kingdome on earth, as neuer was seene from the beginning. Whils
they saue into themselves after this sorte a Messias of their own
brayne, they deceiue themselves, and account Christ as an abiect and
scorne of the world. Therefore Christ crucified (as S. Paul saith) is vn
to the Jewes a stumbling blocke, and to the Gentiles foolishnes, becau
they thinke it an absurd thing, and contrary to all reason, that a redeemer
and Saviour of the whole world, should be handled after such a sort as
he was, namely scorned, reuiled, scourged, condemned, and last of all cru
elly hanged. This, I say, seemed in their eyes strange, and most absurd,
and therefore neither they would at that time, neither will they as yet
acknowledge Christ to be their Messias and Saviour. But we (dearly
beloued) that hope and looke to be saued, must both stedfastly beleue, and
also boldly confesse, that the same Jesus, which was borne of the virgin
Mary, was the true Messias and Mediatour betweene God and man,
promised & prophesied of so long before. For as the Apostle writeth: with
the heart man beleueth vnto righteousnesse, and with the mouth confes
sion is made vnto saluation. Againe in the same place: Whosoener be
leueth in him, shall neuer be ashamed nor confounded. Whereto agre
eth also the testimony of S. Iohn, written in the fourth Chapter of his first
generall Epistle, on this wise: Whosoener confesseth that Jesus is the
Sonne of God, he dwelleth in God, and God in him.

Rom. 10.

There is no doubt, but in this point all Christian men are fully and
perfectly perswaded. Yet shall it not be a lost labour to instruct and fir
nish you with a few places concerning this matter, that ye may be able
to stoppe the blasphemous mouthes of all them, that most Jewishly, or
rather deuillishly, shall at any time goe about to teach or maintaine the
contrary. First, ye haue the witness and testimony of the Angel Gabriel,
declared as well to Zacharie the high priest, as also to the blessed virgin.
Secondly, ye haue the witness and testimony of Iohn the Baptist, point
ing vnto Christ, and saying, Behold the Lambe of God that taketh
away the sinnes of the world. Thirdly, ye haue the witness and testimo
nie of God the Father, who thundred from heauen, and said, This is my
dearly

dearely beloved Sonne, in whom I am well pleased, heare him. fourthly, yee haue the witnesse and testimony of the holy Ghost, which came downe from heauen in manner of adoue, and lighted vpon him in time of his Baptisme. To these might bee added a great number moze, namely the witnesse and testimony of the wise men that came to Herod, the witnesse and testimony of Simeon and Anna, the witnesse and testimonie of Andrew and Philip, Nathanael, and Peter, Nicodemus, and Martha, with diuers other: But it were too long to repeate all, and a few places are sufficient in so plaine a matter, specially among them that are already perswaded. Therefore if the priuy impes of Antichrist, and craftie instruments of the deuill, shall attempt or goe about to withdraue you from this true Messias, and perswade you to looke for another that is not yet come: let them not in any case seduce you, but confirme your selues with these and such other testimonies of holy Scripture, which are so sure and certaine, that all the devils in hell shall neuer be able to withstand them. For as truely as GOD liueth, so truely was Jesus Christ the true Messias and Sauour of the world, euen the same Jesus which as this day was borne of the Virgine Mary, without all helpe of man, only by the power and operation of the holy Ghost.

Concerning whose nature and substance, because diuers and sundry heresies are risen in these our dayes, through the motion and suggestion of Satan: therefore it shall bee needefull and profitable for your instruction, to speake a word or two also of this part. We are evidently taught in the Scripture, that our Lord and Sauour Christ consisteth of two seuerall natures, of his manhood, being thereby perfect man, and of his Godhead, being thereby perfect GOD. It is written, The word, Iohn 1. that is to say, the second Person in Trinity, became flesh. Rom. 8. GOD sending his owne Sonne in the similitude of sinfull flesh, fulfilled those things which the law could not. Christ being in forme of GOD, tooke on him Philip. 2. the forme of a seruant, and was made like vnto man, being found in hope as a man. GOD was thewed in flesh, iustified in spirit, scene of Angels, preached to the Gentiles, beleueed on in the world, and receiued by 1. Tim. 3. in glory. Also in another place: There is one GOD, and one mediator betweene GOD and man, euen the man Jesus Christ. These be plaine places for the prooofe and declaration of both natures, vnited and knitte together, in one Christ. Let vs diligently consider and waigh the workes that hee did whiles he liued on earth, and wee shall thereby also perceiue the selfe same thing to bee most true. In that hee did hunger and thirst, ease and drinke, sleepe and wake, in that hee preached his Gospel to the people, in that he wept and sorrowed for Jerusalem, in that he payed tribute for himselfe and Peter, in that hee died and suffered death, what other thing did he else declare, but only this, that he was perfect man as wee are: For which cause hee is called in holy Scripture, sometime the sonne of David, sometime the sonne of man, sometime the sonne of Mary, sometime the sonne of Ioseph, and so forth. Now in that hee forgave sinnes, in that hee wrought miracles, in that he did cast out devils, in that he healed men with his onely word, in that hee knew the thoughts

of mens heartes, in that hee had the Seas at his commandement, in that hee walked on the water, in that hee rose from death to life, in that he ascended into heauen, and so forth: What other thing did he shew therein, but onely that hee was perfect G O D, coequall with the father as touching his deitie: Therfore hee sayth, The father and I are all one, which is to bee vnderstood of his Godhead. For as touching his manhood, he sayth, The father is greater then I am. Where are now those Marcionites, that denie Christ to haue bene borne in the flesh, or to haue bin perfect man: Where are now those Arians, which deny Christ to haue bene perfect G O D, of equall substance with the father: If there be any such, we may easily repprooue them with these testimonies of G O Ds word, and such other. Whereunto, I am most sure, they shall neuer bee able to answer. For the necessity of our saluation did require such a Mediatour & Saviour, as vnder one person should be a partaker of both natures: It was requisite he should be man, it was also requisite he should be G O D. For as the transgression came by man, so was it meete the satisfaction should bee made by man. And because death, according to S. Paul, is the iust stipende and reward of sinne, therefore to appease the wrath of G O D, and to satisfie his Justice, it was expedient that our Mediatour should be such a one, as might take vpon him the sins of mankind and sustaine the due punishment thereof, namely death. Moreover, he came in flesh, and in the selfe same flesh ascended into heauen, to declare and testifie vnto vs, that all faithfull people which stedfastly beleue in him, shall likewise come vnto the same mansion place, whereunto he being our chiefe captaine, is gone before. Last of all, he became man, that wee thereby might receiue the greater comfort, as well in our prayers, as also in our aduersity, considering with our selues, that we haue a Mediatour that is true man as we are, who also is touched with our infirmities and was tempted euen in like sort as we are. For these and sundry other causes, it was most needfull he should come, as he did, in the flesh.

Matth. 3

But because no creature, in that he is onely a creature, hath or may haue power to destroy death, and giue life, to overcome hell, and purchase heauen, to remit sins, and giue righteousness: therefore it was needfull, that our Messias, whose proper duety and office that was, should bee not onely full and perfect man, but also full and perfect G O D, to the intent he might more fully and perfectly make satisfaction for mankind. G O D sayth, This is my welbeloued Sonne in whom I am well pleased. By which place we learne, that Christ appeased and quenched the wrath of his father, not in that he was onely the sonne of man: But much more in that he was the Sonne of G O D.

Thus ye haue heard declared out of the Scriptures, that Iesus Christ was the true Messias & Saviour of the world, that he was by nature & substance perfect G O D, & perfect man, & for what cause it was expedient he should be so. Now that wee may bee the more mindfull and thankfull vnto G O D in this behalfe, let vs briefly consider, and call to minde, the manifold and great benefits that wee haue receiued by the Nativity and birth of this our Messias and Saviour.

Before

Before Christes coming into the worlde, all men vniuersally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of bryambles and byers, lost sheepe, prodigall sonnes, naughty vnprofitable seruantes, vnrightheous stew-ardes, workers of iniquity, the broode of Adders, blinde guides, sitting in darkenesse and in the shadow of death: to bee short nothing else but children of perdition, and inheritours of hell fire. To this doeth Saint Paul beare witness in diuers places of his Epistle, and Christ also himselfe in sundry places of his Gospel. But after hee was once come downe from heauen, and had taken our frayle nature vpon him, he made all them that would receiue him truely, and beleue his word, good trees, and good ground, fruitfull and pleasant branches, children of light, citizens of heauen, sheepe of his folde, members of his body, herres of his Kingdome, his true friendes and brethren, sweet and liuely bread, the elect and chosen people of G O D. For as S. Peter saith in his first Epistle and second Chapter: Hee bare our sinnes in his body vpon the Crosse, hee healed vs, and made vs whole by his stripes: and whereas before we were sheepe going astray, he by his coming brought vs home againe to the true Sepheard and Bishop of our soules, making vs a chosen generation, a royall Priesthood, an holy Nation, a particular people of G O D, in that he died for our offences, and rose for our iustification. Saint Paul to Timothie the third Chapter: Wee were (sayth he) in times past, vnwise, disobedient, deceiued, seruing diuers lustes and pleasures, liuing in hatred, enuie, malitiousnesse, and so forth.

But after the louing kindnesse of G O D our Saviour appeared to wardes mankinde, not according to the righteounesse that we had done, but according to his great mercy, hee saued vs by the fountaine of the newe birth, and by the renewing of the holy Ghost, which he powred vpon vs abundantly, through Iesus Christ our Saviour, that wee being once iustified by his grace, should bee heires of eternall life, through hope and faith in his blood.

In these and such other places, is set out before our eyes, as it were in a glasse, the abundant grace of G O D, receiued in Christ Iesu, which is so much the more wonderfull, because it came not of any desert of ours, but of his meere and tender mercy; euen then when wee were his extreme enemies: But for the better vnderstanding and consideration of this thing, let vs behold the end of his coming, so shall wee perceiue what great commodity and profit his Nativity hath brought vnto vs miserable and sinfull creatures. The end of his coming, was to save and deliver his people, to fulfill the Law for vs, to beare witness vnto the truth, to teach and preach the wordes of his father, to giue light vnto the world, to call sinners to repentance, to refresh them that labour and bee heauie laden, to cast out the prince of this world, to reconcile vs in the body of his flesh, to dissolve the workes of the deuill, last of all, to become a propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole world.

These were the chiefe ends wherefore Christ became man, not for

Matth. 2.
Matth. 5.
Iohn 18.
Luke 4.
Iohn 8.
Matth. 9.
Matth. 11.
Iohn 12.
Colof. 1.
Heb. 10.
Rom. 3.

any profit that should come to himselfe thereby, but onely for our sakes, that we might vnderstand the will of **G O D**, be partakers of his heavenly light, be deliuered out of the devils clauies: released from the burden of sinne, iustified through faith in his blood, and finally, receiued vp into euerlasting glory, there to raigne with him for euer. Was not this a great and singular loue of **Christ** towards mankind, that being the expresse and liuely image of **G O D**, he would notwithstanding humble himselfe, and take vpon him the forme of a seruant, and that onely to saue and redeeme vs? How much are wee bound to the goodnesse of **G O D** in this behalfe? how many thanks and praises doe wee owe vnto him for this our saluation wrought by his deare and onely Sonne **Christ**: who became a pilgrime in earth to make vs citizens in heauen, who became the sonne of man, to make vs the sonnes of **G O D**, who became obedient to the Law, to deliuer vs from the curse of the Law, who became poore, to make vs rich: vile, to make vs pretious; subject to death, to make vs liue for euer. What greater loue could we seely creatures desire or wish to haue at **G O D S** hands?

Therefore dearely beloved, let vs not forget this exceeding loue of our Lord and Saviour, let vs not shew our selues vnkindfull or vnthankfull toward him: but let vs loue him, feare him, obey him, and serue him. Let vs confesse him with our mouthes, prayse him with our tongues, beleeue on him with our hearts, and glorifie him with our good workes. **Christ** is the light, let vs receiue the light. **Christ** is the trueth, let vs beleeue the trueth. **Christ** is the way, let vs follow the way. And because he is our onely master, our onely teacher, our onely shepheard and chiefe captaine: therefore let vs become his seruants, his schollers, his sheepe, and his souldiers. As for sinne, the flesh, the world, and the Diuel, whose seruants and bondslaves, we were before **Christ**s coming, let vs bitterly cast them off, and desie them, as the chiefe and onely enemies of our soule. And seeing wee are once deliuered from their cruell tyranny by **Christ**, let vs neuer fall into their hands againe, lest we chance to be in worse case then euer we were before. Happy are they, sayth the Scripture, that continue to the end. Be saythfull (sayth **G O D**) vntill death, and I will giue thee a crowne of life. Again he sayth in another place, He that putteth his hand vnto the plough, and looketh backe, is not meet for the kingdome of **G O D**. Therefore let vs be strong, stedfast, and vnmoueable, abounding alwayes in the workes of the Lord. Let vs receiue **Christ**, not for a time, but for euer, let vs beleeue his word, not for a time, but for euer, let vs become his seruants, not for a time, but for euer, in consideration that he hath redeemed and saued vs, not for a time, but for euer, and will receiue vs into his heavenly kingdome, there to raigne with him, not for a time, but for euer. To him therefore with the Father and the holy Ghost, be all honour, prayse, and glory, for euer and euer, Amen.

AN HOMILIE FOR

good Friday, concernig the death and passion
of our Sauour Iesus Christ.



I should not become vs (welbeloued in Christ) being that people which he redeemed from the Diuell, from sin and death, and from euerlasting damnation, by Christ, to suffer this time to passe forth without any meditation, and remembrance of that excellent worke of our redemption, wrought as about this time, through the great mercy and charity of our Sauour Iesus Christ, for vs wretched sinners, and his mortall enemies: for if a mortall mans deed, done to the behoofe of the common wealth, bee had

in remembrance of vs, with thanks for the benefit and profit which we receiue thereby: how much more readily should wee haue in memory this excellent act and benefite of Christs death? whereby hee hath purchased for vs the vndoubted pardon and forgiveness of our sinnes, whereby hee made at one the father of heauen with vs, in such wise, that he taketh vs now for his louing children, and for the true inheritours, with Christ his naturall sonne, of the kingdome of heauen? And verily so much more doeth Christs kindnesse appeare vnto vs, in that it pleased him to deliuer himselfe of all his goodly honour, which hee was equally in with his father in heauen, and to come do'wne into this vale of misery, to bee made mortall man, and to be in the state of a most low seruant, serving vs for our wealth and profit, vs, I say, which were his sworn enemies, which had renounced his holy Law and Commandements, and followed the lustes and unfull pleasures of our corrupt nature. And yet, I say, did Christ put himselfe betweene **G O D**s deserved wrath, and our sinne, and rent that obligation wherein we were in danger to **G O D**, and payd our debt. Our debt was a great deale too great for vs to haue payd. And without payment, **G O D** the father could neuer bee at one with vs. Neither was it possible to bee loosed from this debt by our owne ability. It pleased him therefore to be the payer thereof, and to discharge vs quite.

Coloss. 2

who

Heb. 6.

Rom. 6.

Rom. 8.

Rom. 8.

Rom. 1.

Christ hath
not rede-
med vs from
sinne, that
we should
liue in sinne.

Who can now consider the grievous debt of sinne, which could none other wise be payd but by the death of an innocent, and will not hate sinne in his heart? If **G O D** hateth sinne so much, that hee would allow neither man nor Angel for the redemption thereof, but onely the death of his onely and welbeloued Sonne: who will not stand in feare thereof? If we (my friends) consider this, that for our sinnes this most innocent Lambe was driuen to death, we shall haue much more cause to bewaile our sinnes that we were the cause of his death, then to cry out of the malice and cruelty of the Jewes, which pursued him to his death. We did the deedes wherefore he was thus stricken and wounded, they were onely the ministers of our wickednesse. It is meete then wee should steppe low downe into our hearts, and bewaile our owne wretchednesse and sinfull liuing. Let vs know for a certaintie, that if the most dearely beloued Sonne of **G O D** was thus punished and stricken for the sinne which he had not done himselfe: how much more ought wee soze to be stricken for our dayly and manifold sinnes which wee commit against **G O D**, if wee earnestly repent vs not, and be not soze for them? No man can loue sinne, which **G O D** hateth so much, and be in his fauour. No man can say that hee loueth Christ truly, and haue his great enemy (sinne I meane, the authour of his death) familiar and in friendship with him. So much doe we loue **G O D** and Christ, as we hate sinne. Wee ought therefore to take great heede, that we be not fauourers thereof, lest we be found enemies to **G O D**, and traytours to Christ. For not onely they which rayled Christ vpon the crosse, are his tormentours and crucifiers: but all they (saith Saint Paul) crucifie againe the Sonne of **G O D**, as much as is in them, who doe commit vice and sinne, which brought him to his death. If the wages of sinne be death, and death euerlasting: surely it is no small danger to be in seruice thereof. If we liue after the flesh, and after the sinfull lustes thereof, Saint Paul threatneth, yea Almighty **G O D** in Saint Paul threatneth, that we shall surely die. We can now other wise liue to **G O D**, but by dying to sinne. If Christ be in vs, then is sinne dead in vs: and if the spirit of **G O D** bee in vs, which rayled Christ from death to life, so shall the same spirit raise vs to the resurrection of euerlasting life. But if sinne rule and reigne in vs, then is **G O D**, which is the fountaine of all grace and vertue, departed from vs: then hath the Deuill, and his ungracious spirite, rule and dominion in vs. And surely if in such miserable state wee die, we shall not rise to life, but fall downe to death and damnation, and that without end. For Christ hath not so redeemed vs from sinne, that wee may safely returne thereto againe: but hee hath redeemed vs, that wee should forsake the mottow thereof and liue to righteousness. Yea, wee bee therefore washed in our Baptisme from the filthinesse of sinne, that we should liue after ward in the puresse of life. In Baptisme we promised to renounce the deuill and his suggestions, we promised to bee (as obedient children) alwayes following **G O D**s will and pleasure. Then if he be our father in deede, let vs giue him his due honour. If we be his children, let vs shew him our obedience, like as Christ openly declared his obedience to his father,

ther, which (as Saint Paul writeth) was obedient euen to the very death, the death of the Crosse. And this he did for vs all that beleue in him. For himselfe he was not punished, for he was pure, and vndefiled of all maner of sinne. He was wounded (sayth Esay) for our wickednesse, and stripped for our sinnes: he suffered the penalty of them himselfe, to deliuer vs from danger: he bare (sayth Esay) all our sores and infirmities vpon his owne backe. No paine did he refuse to suffer in his owne body, that he might deliuer vs from paine euerlasting. His pleasure it was thus to doe for vs, we deserued it not. Wherefore the more we see our selues bound vnto him, the more he ought to be thanked of vs. yea, and the more hope may we take, that we shall receiue all other good things of his hand, in that we haue receiued the gift of his onely Sonne, through his liberality. For if **G O D** (sayth Saint Paul) hath not spared his owne Sonne from paine and punishment, but deliuered him for vs all vnto the death: how should he not giue vs all other things with him? If we want any thing, either for body or soule, we may lawfully and boldly approach to **G O D**, as to our mercifull father, to aske that we desire, and we shall obtaine it. For such power is giuen to vs, to be the children of **G O D**, so many as beleue in Christes Name. In his Name whatsoever wee aske, wee shall haue it granted vs. For so well pleased is the father almighty **G O D**, with Christ his Sonne, that for his sake he sauoureth vs, and will denie vs nothing. So pleasant was this sacrifice and oblation of his Sonnes death, which hee so obediently and innocently suffered, that wee should take it for the onely and full amends for all the sinnes of the world. And such fauour did he purchase by his death, of his heauenly father for vs, that for the merite thereof (if we be true Christians indeede, and not in word onely) we be now fully in **G O D S** grace againe, and clearly discharged from our sinne. No tongue surely is able to expresse the worthynesse of this so precious a death. For in this standeth the continuall pardon of our dayly offences, in this resteth our iustification, in this we be allowed, in this is purchased the euerlasting health of all our soules. Yea, there is none other thing that can be named vnder heauen to saue our soules, but this onely worke of Christs precious offering of his body vpon the altare of the crosse. Certes there can be no worke of any mortal man (bee hee neuer so holy) that shall bee coupled in merites with Christs most holy act. For no doubt, all our thoughts and deedes were of no value, if they were not allowed in the merites of Christs death. All our righteousnesse is farre vnperfect, if it be compared with Christs righteousnesse: for in his acts and deedes, there was no spot of sinne, or of any vnperfectnesse. And for this cause they were the more able to bee the full amends of our righteousnesse, where our acts and deedes be full of imperfection, and infirmities, and therefore nothing worthy of themselves to stirre **G O D** to any fauour, much lesse to challenge that glory that is due to Christs act and merit. For not to vs (saith Dauid) not to vs, but to thy Name giue the glory, O Lord. Let vs therefore (good friends) with all reuerence glorifie his Name, let vs magnifie and prayse him for euer. For he hath dealt with vs according to his great mercy, by

Philip. 2.

Esay 4.

Rom. 8.

Iohn 1.

Matth. 11.

Actes 4.

Our deedes
be full of im-
perfection.

Psal. 113.

himselfe

Heb. 1.

Actes 17.

1. Pet. 2.

1. Tim. 2.

Rom. 8.

Matth. 5.

Heb. 11.

Iacob. 1.

1. Pet. 2.

*The patience of Christ.**Perfect patience.*

Matth. 5.

The meeknesse of Christ.

Luke 15.

himselfe hath he purchased our redemption. Hee thought it not ynough to spare himselfe; and to send his Angel to doe this deede, but he would doe it himselfe, that hee might doe it the better, and make it the moze perfect redemption. He was nothing moued with the intolerable paines that he suffered in the whole course of his long passion, to repent him thus to doe good to his enemies: but he opened his hart for vs, and bestowed himselfe wholly for the ransoming of vs. Let vs therefore now open our heartes againe to him, and studie in our liues to bee thankesfull to such a Lord, and euermore to bee mindfull of so great a benefite, yea let vs take by our crosse with Christ, and follow him. His passion is not onely the ransome and whole amendes for our sinne, but it is also a most perfect example of all patience and sufferance. For if it behoued Christ thus to suffer, and to enter into the glory of his father: why should it not become vs to beare patiently our small crosses of aduersitie, and the troubles of this world? For surely (as saith S. Peter) Christ therefore suffered, to leaue vs an example to follow his steps. And if wee suffer with him, wee shall be sure also to raigne with him in heauen. Not that the sufferance of this transitorie life should bee worthe of that glorie to come, but gladly should wee be contented to suffer, to bee like Christ in our life, that so by our workes we may glorifie our father which is in heauen. And as it is painefull and grievous to beare the Crosse of Christ in the griefes and displeasures of this life: so it bringeth forth the ioyfull fruit of hope, in all them that bee exercised therewith. Let vs not so much behold the paine, as the reward that shall follow that labour. Nay, let vs rather endeuour our selues in our sufferance, to endure innocently and guileles, as our Saviour Christ did. For if we suffer for our desertings, then hath not patience his perfect worke in vs: but if vnderseuedly we suffer losse of goods and life, if we suffer to be euill spoken of for the loue of Christ, this is thankesfull afoze G O D, for so did Christ suffer. Hee neuer did lyme, neither was any guile found in his mouth. Yea, when hee was reuiled with taunts, hee reuiled not againe. When hee was wrongfully dealt with, he threatned not againe, nor reuenged his quarrell, but deliuered his cause to him that iudgeth rightly.

Perfect patience careth not what nor how much it suffereth, nor of whom it suffereth, whether of friend or foe: but studieth to suffer innocently, and without deseruing. Yea, he in whom perfect charity is, careth so little to reuenge, that he rather studieth to doe good for euill, to blesse and say well of them that curse him, to pray for them that pursue him, according to the example of our Saviour Christ, who is the most perfect example & paterne of all meeknes and sufferance, which hanging vpon his Crosse, in most feruent anguish bleeding in every part of his blessed Body, being set in the middelt of his enemies and crucifiers: and hee, notwithstanding the intolerable paines which they saue him in, being of them mocked and scorned despitefully without all sauiour and compassion, had yet towards them such compassion in heart, that he prayed to his father of heauen for them, and sayd, O father, forgive them, for they wote not what they doe. What patience was it also

which

which he suffered when one of his owne Apostles and seruants which
was put in trust of him, came to betray him into his enemies to the
death: Hee saide nothing worse to him, but, Friend, wherefore art
thou come? Thus (good people) should we call to minde the great exam-
ples of charitie which Christ shewed in his passion, if wee will fruitfull-
ly remember his passion, and in charitie and loue should wee beare one
to an other, if wee will be the true seruants of Christ. For if we loue
but them, which loue and fauour he is, what great thing is it that we
doe saith Christ: Doe not the Pharisees and open sinners, for we must
be more perfect in our charitie then they, euen as our father in hea-
uen is perfect, which maketh the light of his Sonne to rise vpon the
good and the bad, and sendeth his raine vpon the iuste and vniuste. Af-
ter this manner should we be to our charity indifferently, as well to one as
to another as well to friend, as foe, like obedient children, after the exam-
ple of our father in heauen, for if Christ was obedient to his father euen
to the death, and that the most painefull death, as the Jewes esteemed
it, the death of the Crosse, why should wee not be obedient to God
in lower payntes of charitie and patience? Let vs forgive then our
neighbors their small fautes, as God for Christes sake hath forgiven
vs our great.

Matth. 13.

Matth. 5.

Eccle 28.

Matt. 28.

It is not meete that, wee should craue forgiveness of our great of-
fences at God our handes, and yet will not forgive the small trespasses
of our neighbours against vs. Wee doe call for mercy in haue, if wee will
not shew mercy to our neighbours. For if we will not put wrath and dis-
pleasure tooth of our hearts, to our Christian brother, no more will
God forgive the displeasure and wrath that our sinnes haue deser-
ued afore him. For vnder this condition doeth God forgive vs, if we
forgive other. It becommeth not Christian men to be hard one to an-
other, nor yet to thinke their neighbour unworthy to be forgiven. For
howsoever, vnworthy he is, yet is Christ worthy to haue that death
much for his sake, hee hath deserved it of thee, that thou shouldest forgive
thy neighbour. And God is also to be obeyed, which commandeth
vs to forgive, if wee will haue any part of the pardon which our Sa-
uiour Christ purchased once of God the father, by shedding of his
precious blood. Nothing becommeth Charities seruantes so much, as
mercy and compassion. Let vs then be fauourable one to another,
and pray we one for another, that wee may be healed from all frailties
of our life, the lesse to offend one the other, and that wee may be of one
minde and one spirit, agreeing together in brotherly loue and concord,
euen like the deare children of God. By this meanes shall wee
mouue God to be mercifull vnto our sinnes, yea, & we shall be hereby
the more ready to receiue our Saviour and maker in his blessed Sa-
crament, to our everlasting comfort, and health of soule. Christ delighteth
to enter and dwell in that soule where loue and charitie ruleth, and
where peace & concord is seene. For thus writeth S. Iohn, God is cha-
rity, hee that abideth in charitie, abideth in God, and God in him.
And by this (saith he) we shall know that we be of God, if we loue our
bre.

Jacob. 5.

Ephes. 5.

1. Iohn 4.

1. Iohn 3.

1. Iohn 2.

Rom. 8.

brethren. Yea, & by this shall we know, that we bee deliuered from death to life, if we loue one another. But hee which hateth his brother (sayth the same Apostle) abideth in death, even in the danger of euermouring death, and is moreover the childe of damnation and of the Diuel, cursed of G O D, and hated (so long as he so remaineth) of G O D and all his heavenly company. For as peace and charity make vs the blessed children of Almighty G O D: so doth hatred and enuise make vs the cursed children of the Diuel. G O D giue vs all grace to follow Christs examples in peace and in charity, in patience and sufferance, that wee now may haue him our guest to enter and dwell within vs, so as we may be in full surety, hauing such a pledge of our saluation. If we haue him and his fauour, we may be sure that we haue the fauour of G O D by his means. For he sitteth on the right hand of G O D his father, as our proctour and attourney, pleading and suing for vs in all our needes and necessities. Wherefore, if wee want any gift of godly wisdom, wee may aske it of G O D for Christs sake, and we shall haue it. Let vs consider and examine our selues, in what want we be concerning this vertue of charity and patience. If we see that our hearts bee nothing inclined therunto, in forgiving them that haue offended against vs, then let vs knowledg our want, and wish to G O D to haue it. But if we want it, and see in our selues no desire therunto, verily wee bee in a dangerous case before G O D, and haue needs to make much earnest prayer to G O D, that we may haue such an heart changed, to the grafting in of a new. For vnlesse we forgive other, we shall neuer be forgiven of G O D. No, not all the prayers and good workes of other, can pacifie G O D vnto vs, vnlesse we be at peace, and at one with our neighbour. For all our deedes and good workes can moue G O D to forgive vs our debts to him, except wee forgive to other. He setteth more by mercy, then by sacrifice. Mercy moued our Saviour Christ to suffer for his enemies: it becommeth vs then to follow his example. For it shall little auayle vs to haue in meditation the fruites and price of his passion, to magnifie them, and to delight or trust in them, except we haue in minde his examples in passion to follow them. If we thus therefore consider Christs death, and will sticke thereto with fast sayth for the merit and deseruing thereof, and will also frame our selues in such wise to bestow our selues, and all that we haue by charity, to the behoofe of our neighbour, as Christ spent himselfe wholly for our profit, then doe we truly remember Christs death: and being thus followers of Christs steps, we shall be sure to follow him thither where he sitteth now with the father and the holy Ghost, to whom bee all honour and glory, Amen.

TME

THE SECOND HOMILIE

concerning the death and Passion of our
Saviour Christ.



IN A T wee may the better conceiue the great mercy and goodnelle of our Saviour Christ, in suffering death vniuersally for all men, it becometh vs to descend into the bottome of our conscience, and deeply to consider the first and principall cause wherefore he was compelled so to doe. When our great grandfather Adam had broken G O D S commandement, in eating the apple forbidden him in Paradise, at the motion and suggestion of his wife, he purchased thereby, not only to himselfe, but also to his posterity for

Gen. 5.

mer, the just wrath and indignation of G O D, who according to his iudgement sentence pronounced at the giuing of the commandement, condemned both him and all his to everlasting death, both of body and soule. For it was sayd vnto him, Thou shalt eat freely of every tree in the Garden: but as touching the tree of knowledge of good and ill, thou shalt in no wise eat of it: For in what houre soeuer thou eatest thereof, thou shalt die the death. Now as the Lord had spoken, so it came to passe. Adamooke vpon him to eat thereof, and in so doing he died the death, that is to say, he became mortall, he lost the fauour of G O D, hee was cast out of Paradise, he was no longer a citizen of heauen: but a firebrand of hell, and a bondslave to the Diuell. To this doth our Saviour beare witness in the Gospel, calling vs lost sheepe, which haue gone astray, and wanderred from the true shepheard of our soules. To this also doth Saint Paul beare witness, saying, That by the offence of ouely Adam, death came vpon all men to condemnation. So that now neither hee, or any of his, had any right or interest at all in the kingdome of heauen, but were become plaine reprobates and castaways, being perpetually damned to the everlasting paynes of hell fire. In this sore and wretchednesse, if mankinde could haue recovered himselfe againe, and obtained forgiveness at G O D S handes, then had his case bene somewhat tolerable, because hee might haue attempted some way how to deliuer himselfe from eternall death. But there was no way left vnto him, hee

Gen. 2.

Luke 15.
Rom. 5.

A q

could

Heb. 9.

Heb. 10.

Luke 10.

Psal. 5.

James. 2.

Deut. 27.

could doe nothing that might pacifie GODS wrath, he was altogether unprofitable in that behalfe. There was not one that did good, no not one. And how then could he worke his owne saluation? Should he goe about to pacifie GODS heavy displeasure by offering by burnt sacrifices, according as it was ordained in the olde Lawe; by offering by the blood of oxen, the blood of calves, the blood of goats, the blood of lambes, and so forth? O these things were of no force nor strength to take away sinnes, they could not put away the anger of GOD, they could not coole the heate of his wrath, nor yet bring mankind into fauour againe, they were but onely figures and shadowes of things to come, and nothing else. Read the Epistle to the Hebrewes, there shall you finde this matter largely discussed, there shall you learne in most plaine wordes, that the bloodie sacrifice of the olde Law was imperfect, and not able to deliuer man from the state of damnation by any meanes: so that mankind in trusting thereunto, should trust to a broken staffe, and in the end deceiue himselfe. What should he then doe? Should he goe about to serue and keepe the Law of GOD diuided into two tables, and so purchase to himselfe eternall life? In deede, if Adam and his posterity had beene able to satisfie and fulfill the Law perfectly, in louing GOD aboue all things and their neighbour as themselves: then should they haue easily quenched the Lordes wrath, and escaped the terrible sentence of eternall death pronounced against them by the mouth of Almighty GOD. For it is written, Doe thus, and thou shalt liue; that is to say, fulfill my commandments, keepe thy selfe vpright and perfect in them according to my will, then shalt thou liue, and not die. Here is eternall life promised with this condition, and so that they keepe and obserue the Law. But such was the frailty of mankind after his fall, such was his weakenesse & imbecillity, that hee could not walke vprightly in GODS commandments though he would neuer so faine, but dayly & hourly fell from his bounden duety, offending the Lord his GOD diuers wayes, to the great increase of his condemnation, insomuch that the Prophet Dauid crieth out on this wise; All haue gone astray, all are become unprofitable, there is none that doeth good, no not one. In this case what profit could he haue by the Law? None at all. For as S. James saith, Hee that shall obserue the whole Law, and yet faileth in one poynt, is become guilty of all. And in the booke of Deuteronomy it is written, Cursed bee hee (saith GOD) which abideth not in all things that are written in the booke of the Law, to doe them.

Behold, the Law bringeth a curse with it, and maketh it guiltie, not because it is of it selfe naught or unholy. (GOD forbid wee should so thinke) but because the frailty of our sinfull flesh is such, that wee cannot neuer fulfill it; according to the perfection that the Lord requireth. Could Adam then (thinke you) hope or trust to bee saued by the Law? No hee could not. But the more hee looked on the Law, the more hee sawe his owne damnation set before his eyes, as it were in a cleare glasse. So that now of himselfe hee was most wretched and miserable, destitute of all hope, and neuer able to pacifie GODS heauie displeasure

sure, nor yet to escape the terrible iudgement of **GOD**: whereunto hee and all his posteritie were fallen, by disobeying the braile commandement of the Lord their **GOD**. But **O** the abundant riches of **GODS** great mercie. **O** the unspeakeable goodnesse of his heavenly wisdom. When all hope of righteousnesse was past on our part; when wee had nothing in our selues; wherby wee might quench his burning wrath, and worke the saluation of our owne soules, and rise out of the miserable state wherein we lay: Then, euen then did Christ the Sonne of **GOD**, by the appoyntment of his Father, come downe from heauen, to bee wounded for our sakes, to bee reputed with the wicked, to bee condemned vnto death; to take vpon him the reward of our sinnes, and to giue his Body to bee broken on the Crosse for our offences. Hee (sayth the Prophet Eley, meaning Christ) hath borne our infirmities, and hath carried our sorrowes, the chastisement of our peace was vpon him, and by his stripes we were made whole. Saint Paul likewise saith, **GOD** made him a sacrifice for our sinnes, which knew not sinne, that wee should bee made the righteousnesse of **GOD** by him. And Saint Peter most agreeably writing in this behalfe, saith, Christ hath once died and suffered for our sinnes, the iust for the vniust. &c. To these might bee added an infinite number of other places to the same effect: but these fewe shall bee sufficient for this time.

Rom. 11.

Eley 55.

2. Cor. 5.

Now then (as it was sayd at the beginning) let vs ponder and weigh the cause of his death, that thereby we may bee the more moued to glorifie him in our whole life. Which if you will haue comprehended briefly in one word, it was nothing else on our part, but onely the transgression and sinne of mankinde. When the Angel came to warne Ioseph, that hee should not feare to take Marie to his wife: Did hee not therefore will the childes name to bee called Iesus, because hee should saue his people from their sinnes? When Iohn the Baptist preached Christ, and beewed him to the people with his finger: Did hee not plainly say vnto them, Beholde the Lambe of **GOD** which taketh away the sinnes of the worlde? When the woman of Canaan besought Christ to helpe her daughter which was possesed with a Deuill: did hee not openly confesse that hee was sent to saue the lost sheepe of the house of Israel, by giuing his life for their sinnes? It was sinne then, **O** man, euen thy sinne that caused Christ the onely Sonne of **GOD** to bee crucified in the flesh, and to suffer the most vile and staunderous death of the Crosse. If thou haddest kept thy selfe byright, if thou haddest obserued the commandements, if thou haddest not presumed to transgresse the will of **GOD** in thy first father Adam: then Christ, being in forme of **GOD**, needed not to haue taken vpon him the shape of a seruant: being immortall in heauen, he needed not to become mortall on earth: being the true bread of the soule, hee needed not to hunger: being the healthfull water of life hee needed not to thirst: being life it selfe, he needed not to haue suffered death. But to these and many other such extremities, was hee driuen by thy sinne, which was so manifolde and great, that **GOD** could bee onely pleased in him, and none other. Canst thou thinke of this

Iohn 1.

Matth. 15.

Rom. 9.

Matth. 27.

O sinfull man, and not tremble within thy selfe? Canst thou heare it quietly without remorse of conscience, and sorrow of heart? Did Christ suffer his passion for thee, and wilt thou shew no compassion towards him? while Christ was yet hanging on the Crosse, and yeelding up the Ghost, the Scripture witnesseth that the bayle of the Temple did rent in twaine and the earth did quake, that the stones claued asunder, that the graues did open, and the dead bodies rise. And shall the heart of man be nothing moued to remember how grievously and cruelly he was handled of the Jewes for our sinnes? Shall man shew himselfe to bee more hard hearted then stones, to haue lesse compassion then dead bodies? Call to mind, O sinfull creature, and set before thine eyes Christ crucified. Thinke thou seest his Body stretched out in length vpon the Crosse, his head crowned with sharpe thornes, and his handes and his feete pearced with nayles, his heart opened with a long speare, his flesh rent and torne with whippes, his browes sweating water and blood. Thinke thou hearest him now crying in an intolerable agony to his father and saying, My God, my God, why hast thou forsaken mee? Couldst thou behelde this wofull sight, or heare this mournfull voyce, without teares, considering that hee suffered all this, not for any desert of his owne, but onely for the grievousnesse of thy sinnes? O that man kinde should put the everlasting Sonne of God to such paines, O that wee should bee the occasion of his death, and the onely cause of his condemnation. May wee not iustly cry, woe worth the time that euer wee sinned? O my brethren, let this Image of Christ crucified, bee alwayes printed in our heartes, let it stirre vs vp to the hatred of sinne, and prouoke our mindes to the earnest loue of Almighty God. For why? Is not sinne, thinke you, a greuous thing in his sight, seeing for the transgressing of Gods precept in eating of one apple, he condemned all the world to perpetuall death, & would not be pacified, but only with the blood of his owne Sonne? True, yea most true is that saying of Dauid: Thou, O Lord, hatest all them that worke iniquitie, neither shall the wicked and euill man dwell with thee. By the mouth of his holy Prophet Esay, he cryed mainely out against sinners, & saith: Who be vnto you? draw iniquity with cords of vanity, & sin as it were with cartropes. Did not he giue a plaine token how greatly he hated and abhorred sin, when he drowned all the world saue only eight persons, when he destroyed Sodome and Gomorreh with fire and brimstone, when in threedayes space hee killed with pestilence threescore and tenne thousand for Dauids offence, when hee drowned Pharao and all his hoste in the red sea, when hee turned Nabuchodonosor the king into the forme of a brutt beast, creeping vpon all foure, when he suffered Achitophel and Iudas to hang themselves vpon the remorse of sinne, which was so terrible to their eyes? A thousand such examples are to bee found in Scripture, if a man would stand to seeke them out. But what neede we? This one example which wee haue now in hande, is of more force, and ought more to moue vs, then all the rest. Christ being the Sonne of God, and perfect God himselfe, who neuer committed sinne, was compelled to come downe from heaven

Psal. 5.

Esay 5.

Gen. 7.

Gene. 19.

1. King. 26.

Exod. 14.

Daniel 14.

2 King. 27.

Actes 1.

heauen, to giue his body to bee bruised and broken on the crosse for our finnes. Was not this a manifest token of GODS great wrath and displeasure towards sinne, that he could be pacified by no other meanes, but onely by the sweete and precious blood of his deare Sonne? O sinne, sinne, that euer thou shouldst driue Christ to such extremity! Woe worth the time that euer thou camest into the world. But what booteth it now to bewaile? Sinne is come, and so come that it cannot be auoyded. There is no man liuing, no not the iustest man on the earth, but he falleth seven times a day, as Salomon sayth. And our Saviour Christ, although he hath deliuered vs from sinne: yet not so that we shalbe free from committing sinne: But so that it shall not be imputed to our condemnation. He hath taken vpon him the iust reward of sinne, which was death: and by death hath ouerthrowen death, that wee beleeuing in him, might liue for euer and not dye. Ought not this to engender extreme hatred of sinne in vs, to consider that it did violently, as it were, plucke GOD out of heauen, to make him feele the horrours and paines of death? O that we would sometimes consider this in the middell of our pompes and pleasures, it would hidle the outrageousnesse of the flesh, it would abate and allwage our carnall affections, it would restraints our fleshly appetites, that wee should not run at randon as wee commonly doe. To commit sinne wilfully and desperately without feare of GOD, is nothing els but to crucifie Christ anew, as we are expressely taught in the Epistle to the Hebrewes. Which thing if it were deeply printed in all mens hearts, then should not sinne reigne euery where so much as it doth, to the great grieve and torment of Christ, now sitting in heauen.

Let vs therefore remember, and alwayes beare in minde Christ crucified, that thereby wee may bee inwardly mooued both to abhorre sinne throughly, and also with an earnest and zealous heart to loue GOD. For this is another fruit which the memoriall of Christs death ought to worke in vs, an earnest and vnfained loue towards GOD. So GOD loued the world (sayth Saint Iohn) that hee gaue his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue life euerlasting. If GOD declared so great loue towards vs his seely creatures: how can wee of right but loue him againe? Was not this a sure pledge of his loue, to giue vs his owne Sonne from heauen? Hee might haue giuen vs an Angel if he would, or some other creature, and yet should his loue haue beene farre aboue our deserts. Now hee gaue vs not an Angel, but his Sonne. And what Sonne? His onely Sonne, his naturall Sonne, his welbeloued Sonne, even that Sonne whom he had made Lord and ruler of all things. Was not this a singular token of great loue? But to whom did he giue him? Hee gaue him to the whole world, that is to say, to Adam, and all that should come after him. O Lord, what had Adam, or any other man deserued at GODS handes, that he should giue vs his owne Sonne? Wee are all miserable persons, sinfull persons, damnable persons, iustly driven out of Paradise, iustly excluded from heauen, iustly condemned to hell fire: And yet (see a wonderful token of GODS loue) hee gaue vs his only begotten Sonne,

Rom. 5.

Psal. 8.

by I say, that were his extreme and deadly enemies, that we by vertue of his blood shedde vpon the Crosse, might be cleane purged from our sinnes, and made righteous againe in his sight. Who can chuse but maruell, to heare that G O D should shew such vnpeakeable loue towards vs, that were his deadly enemies? Iudeede, O mortall man, thou oughtest of right to maruell at it, and to acknowledge therein G O D S great goodnesse and mercy towards mankinde, which is so wonderfull, that no flesh, bee it neuer so worldly wise, may well conceiue it, or expresse it. For as Saint Paul testifieth, G O D greatly commendeth and setteth out his loue towards vs, in that he sent his Sonne Christ to die for vs, when we were yet sinners, and open enemies of his Name. If we had in any manner of wise deserued it at his handes, then had it bene no maruell at all, but there was no desert on our part wherefore he should doe it. Therefore thou sinnefull creature, when thou hearest that G O D gaue his Sonne to die for the sinnes of the world, thinke not he did it for any desert or goodnesse that was in thee, for thou wast then the bondslane of the Deuill: But fall downe vpon thy knees, and cry with the Prophet Dauid, O Lord, what is man, that thou art so mindefull of him? or the sonne of man, that thou so regardest him? And seeing he hath so greatly loued thee, endeouour thy selfe to loue him againe, with all thy heart, with all thy soule, and with all thy strength, that therein thou mayest appeare not to be vnworthy of his loue. I report me to thine owne conscience, whether thou wouldest not thinke thy loue ill bestowed vpon him, that could not finde in his heart to loue thee againe? If this be true, (as it is most true) then thinke how greatly it behoueth thee in duetie to loue G O D, which hath so greatly loued thee, that he hath not spared his owne onely Sonne from so cruell and shamefull a death for thy sake. And hitherto concerning the cause of Christs death and passion, which as it was on our part most horrible and grieuous sinne, so on the other side it was the free gift of G O D, proceeding of his meeke and tender loue towards mankinde, without any merite or desert of our part. The Lord for his mercies sake graunt that we neuer forget this great benefite of our saluation in Christ Iesu, but that wee alwayes shew our selues thankfull for it, abhorring all kinde of wickednesse and sinne, and applying our mindes wholly to the seruice of G O D, and the diligent keeping of his commandements.

Now it remaineth that I shew vnto you, how to apply Christs death and passion to our comfort, as a medicine to our woundes, so that it may worke the same effect in vs wherefore it was giuen, namely, the health and saluation of our soules. For as it profiteth a man nothing to haue salue, vnlesse it be wel applyed to the part infected: So the death of Christ shall stand vs in no force, vnlesse wee apply it to our selues in such sort as G O D hath appoynted. Almighty G O D commonly worketh by meanes, and in this thing he hath also ordained a certaine meane, whereby we may take fruit and profite to our soules health.

What meane is that? forsooth it is faith. Not an vnconstant or wauering faith: but a sure stedfast, grounded, and vnfained faith. G O D sent his

his

his sonne into the world (sayth Saint Iohn) To what end? That whoso-
ever beleueth in him should not perishe, but haue life euermore. Marke
these words: that whosoever beleueth in him, heere is the mean where-
by we must apply the frutes of Christs death vnto our deadly wound.
Heere is the meane whereby we must obtaine eternall life, namely sayth,
for (as Saint Paul teacheth in his Epistle to the Romanes) With the
heart man beleueth vnto righteousness, and with the mouth confession
is made vnto saluation. Paul being demanded of the keeper of the prison,
what he should doe to be saued? made this answer: Beleue in the Lord
Jesus, so shalt thou and thine house both be saued. After the Euangelist
had described and set forth vnto vs at large, the life and the death of the
Lord Jesus, in the end he concludeth with these words: These things
are written, that we may beleue Jesus Christ to be the sonne of God,
and through sayth obtayne eternall life. To conclude with the wordes of
Saint Paul, which are these: Christ is the end of the Law vnto saluati-
on, for every one that doeth beleue. By this then, you may well per-
ceiue, that the onely meane and instrument of saluation required of our
parts, is sayth, that is to say, a sure trust and confidence in the mercies
of God: whereby we perswade our selues, that God, both hath, and
will forgive our sinnes, that he hath accepted vs againe into his fauour,
that he hath released vs from the bonds of damnation, and receiued vs
again into the number of his elect people, not for our merits or deserts,
but onely and solely for the merits of Christs death and passion, who be-
came man for our sakes, and humbled himselfe to sustaine the reproach of
the Crosse, that we thereby might be saued, and made inheritors of the
kingdome of heauen. This sayth is required at our hands. And this if
we keepe stedfastly at our hearts, there is no doubt, but we shall obtayne
saluation at Gods hands, as did Abraham, Isaac, and Iacob, of whom
the Scripture sayth, that they beleued, and it was imputed vnto them
for righteousness. Was it imputed vnto them onely? and shall it not bee
imputed vnto vs also? Yes, if wee haue the same sayth as they had, it
shall be as truly imputed vnto vs for righteousness, as it was vnto them.
for it is one sayth that must saue both vs and them, euen a sure and sted-
fast sayth in Christ Jesus, who as ye haue heard, came into the world for
this end, that whosoever beleue in him, should not perishe, but haue life
euermore. But heere wee must take heed, that wee doe not halt with
God through an vnconstant and wauering sayth, but that it bee
strong and stedfast to our liues end. See that wauereth (sayth Saint
James) is like a waue of the sea, neither let that man thinke that he shall
obtaine any thing at Gods hands. Peter coming to Christ vpon
the water, because he fainted in sayth, was in danger of drowning. So
we, if we beginne to wauer or doubt, it is to be feared lest wee shall sinke
as Peter did, not into the water, but into the bottomlesse pit of hell fire.
Therefore I say vnto you, that we must apprehend the merits of Christs
death and passion by sayth, and that with a strong and stedfast sayth, no-
thing doubting, but that Christ by his owne oblation, and once offering
of himselfe vpon the Crosse, hath taken away our sinnes, and hath resto-
red

John 3.

Rom. 10.

Acts 16.

John 20.

Rom. 10.

Gen. 15.

Rom. 7.

John 3.

James 1.

Matth. 14.

Num. 21.
Iohn 3.

red vs againe into **G O D**s fauour, so fully and perfectly, that no other sacrifice for sinne, shall heereafter be requisite or needfull in all the world.

Thus haue you heard in few words, the meane whereby wee must apply the fruites and merits of **Christs** death vnto vs, so that it may worke the saluation of our soules, namely a sure, stedfast, perfect, and grounded fayth. For as all they which beheld stedfastly the brazen serpent, were healed and deliuered at the very sight thereof, from their corporall diseases, and bodily stings: euen so all they which behold **Christ** crucified with a true and liuely fayth, shall vndoubtedly be deliuered from the grievous wound of the soule, be they neuer so deadly or many in number. Therefore (dearely beloved) if we chance at any time through faultry of the flesh, to fall into sinne (as it cannot be chosen, but wee must needes fall often) and if we feele the heauy burden thereof to presse our soules, tormenting vs with the feare of death, hell, and damnation, let vs then vse that meane which **G O D** hath appoynted in his word, to wit, the meane of fayth, which is the onely instrument of saluation now left vnto vs. Let vs stedfastly behold **Christ** crucified, with the eyes of our heart. Let vs only trust to be saued by his death and passion, and to haue our sinnes cleane washed away through his most pretious blood, that in the end of the world, when he shall come againe to iudge both the quicke and the dead, he may receiue

vs into his heauenly kingdome, and place vs in the number of his elect and chosen people, there to be partakers of that immortall and etuerlasting life, which he hath purchased vnto vs by vertue of his bloudy woundes: To him therefore, with the Father, and the holy Ghost, be all honour and glory, world without end, Amen.

AN

AN HOMILIE OF THE

Resurrection of our Saviour Iesus

Christ.

For Easter Day.



If ever at any time the greatnesse or excellency of any matter spirituall or tempozall. hath stirred by your mindes to give diligent eare (good Christian people, and welbeloued in our Lord and Saviour Iesus Christ) I doubt not but that I shall haue you now at this present season most diligent and ready hearers, of the matter which I haue at this time to open vnto you. For I come to declare that great and most comfortable Article of our Christian Religion and sayth, the Resurrection of

our Lord Iesus. So great surely is the matter of this Article, and of so great wayght and importance, that it was thought worthy to keepe our sayd Saviour still on earth forty dayes after hee was risen from death to life, to the confirmation and establishment thereof in the hearts of his Disciples. So that (as Luke clearly testifieth in the first Chapter of the Actes of the Apostles) he was conuersant with his Disciples by the space of forty dayes continually together, to the intent he would in his person, being now glorified, teach and instruct them, which should bee the teachers of other, fully and in most absolute and perfect wise, the trueth of this most Christian Article, which is the ground and foundation of our whole Religion, befoze he would ascend vp to his father into the heauens, there to receiue the glory of his most triumphant conquest and victory. Assuredly, so highly comfortable is this Article to our consciences, that it is euen the very locke and key of all our Christian Religion and sayth. If it were not true (sayth the holy Apostle Paul) that Christ rose againe: then our preaching were in vaine, your sayth which you haue receiued were but boyd, ye were yet in the danger of your sinnes. If Christ be not risen againe

1. Cor. 15.

again (sayth the Apostle) then are they in very euill case, and bitterly perished, that be entred their sleepe in Christ, then are wee the most miserable of all men, which haue our hope fixed in Christ, if he be yet vnder the power of death, and as yet not restored to his blisse againe. But now he is risen againe from death (sayth the Apostle Paul) to be the first frutes of them that be asleepe, to the intent to rayse them to euerlasting life again: **Pea** If were not true that Christ is risen againe, then were it neither true that he is ascended vp to heauen, nor that hee sent downe from heauen vnto vs the holy Ghost, nor that hee sitteth on the right hand of his heavenly Father, hauing the rule of heauen and earth, reigning (as the Prophet sayth) from sea to sea, nor that he should after this world, be the Judge aswell of the liuing as of the dead, to giue reward to the good, and iudgement to the euill. That these linkes therefore of our sayth should all hang together in stedfast establishment and confirmation, it pleased our Saviour not straightway to withdraw himselfe from the bodily presence and sight of his Disciples, but he chose out forty dayes, wherein he would declare vnto them, by manifold and most strong arguments and tokens, that he had conquered death, and that he was also truly risen again to life. He began (sayth Luke) at Moses and all the Prophets, & expounded vnto them the Propheties that were written in all the Scriptures of him, to the intent to confirme the truth of his resurrection, long before spoken of: which he verified indeed, as it is declared very apparantly and manifestly, by his oft appearance to sundry persons at sundry times. First, he sent his Angels to the Sepulchre, who did shew vnto certaine women the empty graue, sauing that the buriall linnen remayned therein. And by these signes were these women fully instructed, that hee was risen againe, and so did they testifie it openly. After this, Jesus himselfe appeared to Mary Magdalene, and after that to certaine other women, & straight after ward he appeared to Peter, then to the two Disciples, which were going to Emaus. He appeared to the Disciples also, as they were gathered together, for feare of the Jewes, the doore shut. At another time he was seene at the sea of Tiberias of Peter and Thomas, and of other Disciples, when they were fishing. Hee was seene of more then fise hundred brethren in the mount of Galile, where Jesus appoynted them to bee by his Angel, when he sayd, Behold, he shall go before you into Galile, then shall ye see him as he hath sayd vnto you. After this hee appeared vnto James, and last of all he was visiblie seene of all the Apostles, at such time as he was taken vp into heauen. Thus at sundry times he shewed himselfe after he was risen againe, to confirme and stablsh this Article. And in these reuelations sometime he shewed them his hands, his feet, and his side, and bade them touch him, that they should not take him for a ghost, or a spirit. Sometime he also did eat with them, but euer hee was talking with them of the euerlasting kingdome of G O D, to assure the truth of his resurrection. For then he opened their vnderstanding, that they might perceiue the Scriptures, and sayd vnto them: Thus it is written, and thus it behooued Christ to suffer, and to rise from death the third day, and that there should be preached openly in his name pardon

and

and remission of finnes to all the Nations of the world. See see (good Christian people) how necessary this Article of our faith is, seeing it was prooued of Christ himselfe by such euident reasons and tokens, by so long time and space. Now therefore as our Saviour was diligent for our comfort and instruction to declare it: so let vs be as ready in our beliefe to receiue it to our comfort and instruction. As he died not for himselfe, no more did he rise againe for himselfe. He was dead (saith Saint Paul) for our finnes, and rose againe for our iustification. O most comfortable word, euermore to be borne in remembrance. He died (saith he) to put away sinne: hee rose againe to endow vs with righteousness. His death tooke away sinne and malediction, his death was the ransom of them both, his death destroyed death, and ouercame the deuill, which had the power of death in his subiection, his death destroyed hell, with all the damnation thereof. Thus is death swallowed vp by Christs victory, thus is hell spoiled for ever. If any man doubt of this victory, let Christs glorious resurrection declare him the thing. If death could not keepe Christ vnder his dominion and power, but that he arose againe, it is manifest that his power was overcome. If death bee conquered, then must it follow that sinne, wherefore death was appoynted as the wages, must bee also destroyed. If death and sinne be banished away, then is the devils tyranny banished, which had the power of death, and was the author and brewer of sinne, and the ruler of hell. If Christ had the victory of them all by the power of his death, and openly prooued it by his most victorious and valiant resurrection (as it was not possible for his great might to bee subdued of them) and it is true, that Christ dyed for our finnes, and rose againe for our iustification: why may not wee, that bee his members by true faith, reioyce and boldly say with the Prophet Osce, and the Apostle Paul, Where is thy dart, O death? Where is thy victory, O hell? Thankes be vnto G O D; say they, which hath giuen vs the victory by our Lord Christ Iesus.

1. Cor. 15.

This mighty conquest of his resurrection, was not onely signified by him by diuers figures of the olde Testament, as by Sampson when hee slew the Lion, out of whose mouth came sweetenesse and hony, and as David bare his figure when hee deliuered the lambe out of the Lyons mouth, and when he ouercame and slew the great Gyant Goliath, and as when Ionas was swallowed by in the whales mouth, and cast vp againe on land aliue: but was also most clearly prophesied by the Prophets of the old Testament, and in the new also confirmed by the Apostles. He hath spoiled, saith Saint Paul, rule and power, and all the dominion of our spirituall enemies. Hee hath made a shew of them openly, and hath triumphed ouer them in his owne person. This is the mighty power of the Lord, whom we beleue on. By his death, hath hee wrought for vs this victory, and by his resurrection, hath hee purchased euerlasting life and righteousness for vs. It had not bene enough to bee deliuered by his death from sinne, except by his resurrection wee had bene endowd with righteousness. And it should not auaille vs to be deliuered from death, except he had risen againe, to open for vs the gates of heauen, to enter into life

1. Reg. 17.

Ionas 1.

Colos. 1.

1. Pet. 1

life everlasting. And therefore Saint Peter thanketh G O D the fa-
ther of our Lord Jesus Christ for his abundant mercy, because hee hath
begotten vs (saith hee) vnto a liuely hope by the resurrection of Je-
sus Christ from death, to enjoy an inheritance immortall, that neuer
shall perish, which is layd vp in heauen for them that bee kept by the
power of G O D through faith. Thus hath his resurrection wrought

Ephes. 2.

for vs life and righteousness. He passed through death & hell, to the intent
to put vs in good hope, that by his strength we shall doe the same. He payd
the ranfome of sinne, that it should not be laid to our charge. He destroyed
the deuill and all his tyranny, and openly triumphed ouer him, and tooke
away from him all his captiues, and hath raised and set them with him
selte among the heauenly Citizens aboue. He dyed, to destroy the rule of
the deuill in vs: and he rose againe, to send downe his holy Spirit to rule
in our hearts, to endow vs with perfect righteousness. Thus it is true

Psalm. 84.

that. Dauid sung, Veritas de terra orta est, & iustitia de caelo prospexit. The
trueth of G O Ds promise is in earth to man declared, or from the earth

Ephes. 4.

*Captiuam
duxit capti-
uitatem.*

is the everlasting veritie G O Ds Sonne risen to life, and the true right-
ousnesse of the holy Ghost looking out of heauen, and in most liberall lar-
ges dealt vpon all the world. Thus is glory and prayse rebounded by

Luke 2.

wordes to G O D aboue, for his mercy & trueth. And thus is peace come
downe from heauen to men of good and faithfull hearts. Thus is mercy

Psalm. 48.

*Misericor-
dia & veri-
tas obuiaue-
runt sibi.*

and trueth, as Dauid writeth, together mette, thus is peace and righteous-
nesse embracing and kissing ech other. If thou doubtest of so great wealth
and felicity that is wrought for thee, O man, call to thy minde that there-
fore hast thou receiued into thine owne possession the everlasting veritie
our Sauour Jesus Christ, to confirme to thy conscience the trueth of all
this matter. Thou hast receiued him, if in true faith and repentance of
heart thou hast receiued him: If in purpose of amendment, thou hast re-
ceiued him for an everlasting gage or pledge of thy saluation. Thou hast

Ephes. 4.

receiued his body which was once broken, and his blood which was
shedde for the remission of thy sinne. Thou hast receiued his body, to
haue within thee the Father, the Sonne, and the holy Ghost, for to dwell
with thee, to endow thee with grace, to strength thee against thine
enemies, and to comfort thee with their presence. Thou hast receiued

his body to endow thee with everlasting righteousness, to assure thee of
everlasting blisse, and life of thy soule. For with Christ by true faith art
thou quickened againe (saith Saint Paul) from death of sinne, to life of
grace, and in hope translated from corporall and everlasting death, to the
everlasting life of glory in heauen, where now thy conuersation should
bee, and thy heart and desire set. Doubt not of the trueth of this matter,
how great and high soeuer these things be. It becommeth G O D to doe
no small deedes, how impossible soeuer they seeme to thee. Pray to G O D
that thou mayest haue faith to perceiue this great myserie of Christs re-
surrection: that by faith thou mayest certainly beleene nothing to bee
impossible with G O D. Onely bring thou faith to Christs holy word
and Sacrament. Let thy repentance shew thy faith, let thy purpose of a-
mendment & obedience of thy heart to G O Ds law, hereafter declare thy
true

Luke 18.

true beleefe. Endeavour thy selfe to say with Saint Paul, from hence
 forth our conuersation is in heaven, from whence wee looke for a Sa-
 uour, even the Lord Jesus Christ, which shall change our vile bodies,
 that they may be fashioned like his glorious body, which hee shall
 doe by the same power whereby he rose from death, and whereby he shall Phil 4.
 be able to subdue all things vnto himselfe. Thus (good Christian peo-
 ple) forasmuch as yee haue heard these so great and excellent benefites of
 Christes mighty and glorious resurrection, as how that he hath ranso-
 med sinne, overcome the diuell, death, and hell, and hath victoriously
 gotten the better hand of them all, to make vs free and safe from them,
 and knowing that we be by this benefite of his resurrection risen with
 him by our faith, vnto life euerlasting, being in full surety of our hope,
 that wee shall haue our bodies likewise raised againe from death, to haue
 them glorified in immortallitie, and ioyned to his glorious body, hauing
 in the meane while this holy spirit within our heartes as a seale and
 pledge of our euerlasting inheritance. By whose assistance we be reple-
 nished with all righteousnesse, by whose power we shall be able to sub-
 due all our euill affections, rising against the pleasure of GOD. These
 things, I say, well considered, let vs now in the rest of our life de-
 clare our faith that we haue in this most fruitfull article, by framing our
 liues thereunto, in rising dayly from sinne, to righteousnesse and holi-
 nesse of life. For what shall it auaille vs (saith Saint Peter) to be esca-
 ped and deliuered from the filthinesse of the world, through the know-
 ledge of the Lord and Sauour Jesus Christ, if wee be intangled againe
 therewith, and be overcome againe? Certainly it had bene better 2. Pet. 2.
 (saith hee) neuer to haue knowne the way of righteousnesse, then after
 it is knowne and receiued, to turne backe againe from the holy Com-
 mandement of GOD giuen vnto vs. For so shall the prouerbe haue
 place in vs, where it is said: The dogge is returned to his vomit againe,
 and the Sow that was washed, to her wallowing in the mire againe.
 What a shame were it for vs, being thus so clearely and freely wa-
 shed from our sinne, to returne to the filthinesse thereof againe? What
 a follie were it, thus endowed with righteousnesse, to loose it againe?
 What madnesse were it to loose the inheritance that wee be now set in,
 for the vile and transitorie pleasure of sinne? And what an unkindnesse
 should it be, where our Sauour Christ of his mercie is come to vs, to
 dwell with vs as our ghest, to driue him from vs, and to banish him vi-
 olently out of our soules, and in stead of him in whom is all grace and
 vertue, to receiue the vngenerous spirit of the diuell, the founder of all
 naughtinesse and mischief. How can wee finde in our heartes to shew
 such extreme unkindnesse to Christ, which hath now so gently called vs
 to mercie, and offered himselfe vnto vs, and he now entred within vs?
 yea, how dare wee be so bold to renounce the presence of the father, the
 Sonne and the holy Ghost? (for where one is, there is GOD all whole
 in Trinitie, together with all his power, wisdom, and goodnesse) and
 haue not I say the danger and perill of so traiterous a defiance and de-
 parture? Good Christian brethren and sisters, aduise your selues, con-

Ephes. 6.

1. Pet. 1.

1. Pet. 1.

Rom. 6.

Rom. 6.

Matth. 5.

Colos. 3.

sider the dignity that yee bee now set in, let no folly loose the thing that grace hath so preciouslly offered and purchased, let not wilfulnesse and blindnesse put out so great light that is now shewed vnto you. Onely take good heartes vnto you, and put vpon you all the armour of GOD, that yee may stand against your enemies, which would againe subdue you, and bring you into their thraldome. Remember ye bee bought from your vaine conuersation, and that your freedome is purchased neither with gold nor silver, but with the price of the precious Blood of that innocent Lambe Iesus Christ, which was ordained to the same purpose before the world was made. But hee was so declared in the latter time of grace, for your sakes which by him haue your faith in GOD, who hath raised him from death, and hath giuen him glory, that you should haue your faith and hope towards GOD. Therefore as you haue hitherto followed the vaine lustes of your mindes, and so displeased GOD, to the danger of our soules: So now, like obedient children thus purified by faith, giue your selues to walke that way which GOD moueth you to, that ye may receiue the end of your faith, the saluation of your soules. And as yee haue giuen your bodies to vnrighteousnesse, to sinne after sinne: so now giue your selues to righteousness, to bee sanctified therein. If yee delight in this Article of our faith, that Christ is risen againe from the death to life: then follow you the example of his resurrection, as Saint Paul exhorteth vs. saying: As we be buried with Christ by our Baptisme into death, so let vs dayly die to sinne, mortifying and killing the euill desires and motions thereof. And as Christ was raised vp from death by the glory of the Father, so let vs rise to a new life, and walke continually therein, that wee may likewise as naturall children liue a conuersation to moue men to glorifie our Father which is in heauen. If wee then be risen with Christ by our faith to the hope of euerslasting life: let vs rise also with Christ, after his example, to a new life, & leaue our olde. We shall then be truely risen, if we seeke for things that be heavenly, if we haue our affection on things that be aboue, and not on things that be on the earth. If yee desire to know what these earthly things bee which yee should put off, and what bee the heavenly things aboue, that yee should seeke and ensue, Saint Paul in the Epistle to the Colossians declareth, when he exhorteth vs thus. Mortifie your earthly members and old affection of sinne, as fornication, vncleannesse, vnaturall lust, euill concupiscence, and couetousnes, which is worshipping of idoles, for the which thinges, the wrath of GOD is wont to fall on the children of vnbeliefe, in which things once yee walked, when ye lured in them. But now put yee also away from you, wrath, fiercenesse, maliciousnesse, cursed speaking, filthy speaking, out of your mouthes. Let not one to another, that the olde man with his workes be put off, and the new bee put on. These bee the earthly thinges which Saint Paul moued you to cast from you, and to plucke your heartes from them. For in following these, yee declare your selues earthly and worldly. These bee the frutes of the earthly Adam. These should you dayly kill, by good diligence, in withstanding the desires of them, that yee might rise to righte-

righteousnesse. Let your affection from hencefoorth bee set on heavenly things, sue and search for mercie, kindenesse, meekenesse, patience, forbearing one another, and forgiving one another. If any man haue a quarrell to another, as Christ forgave you, euen so doe yee. If these and such other heavenly vertues ye ensue in the residue of your life, ye shall shew plainly that yee bee risen with Christ, and that ye bee the heavenly children of your father in heaven, from whom, as from the giuer, cometh these graces and giftes. Yee shall prooue by this maner, that your conuersation is in heaven, where your hope is: and not on earth, following the beastly appetites of the flesh. Yee must consider that yee be there fore cleansed and renewed; that ye should from hencefoorth serue **G D** in holinesse and righteousnesse all the dayes of your liues, that yee may craigne with them in euerslasting life. If ye refuse so great grace, where to ye bee called, what other thing doe ye, then heape to you damnation more and more, and so prouoke **G D** to call his displeasure vnto you, and to reuenge this mockage of his holy Sacraments in so great abusing of them? Apply your selues (good friendes) to liue in Christ, that Christ may still liue in you, whose fauour and assistance if ye haue, then haue yee euerslasting life already within you, then can nothing hurt you. Whatsoever is hitherto done and committed, Christ yee see hath offered you pardon, and clearely receiued you to his fauour againe, in full suretie whereof, yee haue him now inhabiting and dwelling within you. Onely shew your selues thankfull in your liues, determine with your selues to refuse and atoyde all such thinges in your conuersations as should offend his eyes of mercy. Endeavour your selues that way to rise vp againe, which way ye fell into the well or pitte of sinne. If by your tongue you haue offended, now thereby rise againe, and glorifie **G D** therewith, accustome it to laude and prayse the Name of **G D**, as ye haue therewith dishonoured it. And as yee haue hurt the name of your neighbour, or otherwise hindered him, so now intend to restore it to him againe. For without restitution, **G D** accepteth not your confession, nor yet your repentance. It is not enough to forsake euill, except you set your courage to doe good. By what occasion soeuer you haue offended, turne now the occasion to the honouring of **G D**, and prouide of your neighbour. Trueth it is that sinne is strong, and affections brutish. Hard it is to subdue and resist our nature, so corrupt and leauened with the sower bitternesse of the popson which we receiued by the inheritance of our old father Adam. But yet take good courage, saith our Saviour Christ, for I haue overcome the world, and all other enemies for you. Sinne shall not haue power ouer you, for yee bee now vnder grace, saith Saint Paul. Though your power bee weake, yet Christ is risen againe to strengthen you in your battaile, his holy Spirit shall helpe your infirmities. In trust of his mercy, take you in hand to purge this olde leauen of sinne, that corrupteth and sowreth the sweetenesse of our life befoze **G D**, that yee may bee as newe and fresh dow, boyde of all sower leauen of wickednesse, so shall yee shew your selues to bee sweete bread to **G D**, that hee may haue his delight in you. I say

James 1.

7. box 3

Philip. 3.

Luke 1.

Iohn. 5.

Coloff. 3.

Restitution.

Psal. 36.

Math. 6.

Rom. 6.

Rom. 8.

1. Cor. 5.

Exod. 7.

kill & offer you by the worldly and earthly affections of your bodies. For Christ our Easter Lambe is offered by for vs, to slay the power of sinne, to deliuer vs from the danger thereof, and to giue vs example to die to sinne in our liues. As the Jewes did eat their Easter Lambe, and keepe their feast in remembrance of their deliuerance out of Egypt: Euen so let vs keepe our Easter feast in the thankefull remembrance of Christes benefites, which he hath plentifully wrought for vs by his resurrection and passing to his Father, whereby we are deliuered from the captivity and thraldome of all our enemies. Let vs in like maner passe ouer the affections of our olde conuersation, that we may be deliuered from the bondage thereof, and rise with Christ. The Jewes kept their feast in abstaining from leavened bread, by the space of seuen dayes. Let vs Christian folke keepe our holy day in spirituall maner, that is, in abstaining, not from materiall leavened bread, but from the olde leauen of sinne, the leauen of malitiousnesse and wickednesse. Let vs cast from vs the leauen of corrupt doctrine, that will infect our soules. Let vs keepe our feast the whole terme of our life, with eating the bread of purenesse of godly life, and trueth of Christes doctrine. Thus shall wee declare that Christes gistes and graces haue their effect in vs, and that wee haue the right belife and knowledge of his holy resurrection: where truly if wee apply our faith to the vertue thereof in our life, and conformance vs to the example and signification meant thereby, wee shall be sure to rise hereafter to euermlasting glory, by the goodnesse and mercy of our Lord

Jesus Christ, to whom with the Father and the
holy Ghost bee all glorie, thankesgiuing,
and prayse, in infinita seculorum
secula. Amen.

AN

AN HOMILIE OF THE

worthy receiuing and reuerend esteeming of the Sacrament of the body and blood of Christ.



TH great loue of our Saviour Christ towards mankinde (good Christian people) doth not onely appeare in that deare bought benefit of our redemption and saluation by his death and passion; but also in that he so kindly provided, that the same most mercifull worke might be had in continuall remembrance, to take some place in vs, and not bee frustrate of his end and purpose. For as tender parents are not content to procure for their children costly possessions and liuelyhood, but take order that the same may be conserued and come to their vse: So our

Lord and Saviour thought it not sufficient to purchase for vs his fathers sauour againe (which is that deepe fontaine of all goodnesse and eternall life) but also inuented the wayes most wisely, whereby they might redound to our commodity and profit. Amongst the which means, is the publike celebration of the memozy of his pretious death at the Lords table. Which although it seeme of small vertue to some, yet being rightly done by the faythfull, it doeth not onely helpe their weakenesse (who be by their poisoned nature readier to remember injuries then benefits) but strengtheneth & comforteth their inward man with peace and gladnesse, and maketh them thankfull to their redeemer, with diligent care and godly conuersation. And as of olde time G D decreed his wonderous benefits of the deliuerance of his people, to be kept in memozy by the eating of the Pascheuer, with his rites and Ceremonies: So our louing Saviour hath ordeyned and established the remembrance of his great mercy exprelled in his passion, in the institution of his heavenly Supper, where euery one of vs must be ghestes, and not gazers, eaters, and not lookers, feeding our selues, and not biring ocher to feed for vs, that we may liue by our owne meat, and not to perishe for hunger, without

Exod. 12.

Matth. 26.
1. Cor. 11.

R r

Luke 11.
1. Cor. 6.
Matth. 26.

1. Cor. 11.

Matth. 22.

1. Cor. 11.

other deuour all. To this, his commandement forceth vs, saying, Doe ye this, drinke yee all of this. To this, his promise entiseth, This is my body which is giuen for you, this is my blood which is shed for you. So then of necessity we must be our selues partakers of this table, and not beholders of other: So wee must aduise our selues to frequent the same in reuerent and comely maner, lest as Physicke provided for the body, being misused, more hurteth then profiteth: In this comfortable medicine of the soule vndecently receiued, tendeth to our greater harme and sorrow. And Saint Paul sayth: He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation. Wherefore, that it be not sayd to vs, as it was to the guest of that great Supper, Friend, how camest thou in, not hauing the mariage garment? And that wee may fruitfully vse Saint Pauls counsell, Let a man proue himselfe, and so eate of that bread, and drinke of that cuppe: We must certainly know, that three things bee requisite in him which would seemely, as becommeth such high mysteries, resort to the Lords table. That is: first, a right and worthy estimation and vnderstanding of this myserie. Secondly, to come in a sure faith. And thirdly, to haue newnesse or purenesse of life to succee the receiuing of the same.

But before all other things, this we must bee sure of especially, that this Supper be in such wise done and ministred, as our Lord and Sauerour did, and commanded to bee done, as his holy Apostles vied it, and the good fathers in the Primitive Church frequented it. For (as that worthy man Saint Ambrose sayth) he is vnworthy of the Lord, that other wise doeth celebrate that myserie, then it was deliuered by him. Neither can he be deuout, that other wise doth presume then it was giuen by the authour. We must then take heed, lest of the memory, it be made a sacrifice, lest of a communion, it be made a priuate eating, lest of two partes, we haue but one, lest applying it for the dead, we lose the fruit that be aliue. Let vs rather in these matters follow the aduice of Cyprian in the like cases, that is, cleaue fast to the first beginning, hold fast the Lords tradition, doe that in the Lords commemoration which he himselfe did, he himselfe commanded, and his Apostles confirmed. This caution or foresight if we vse, then may we see those things that be requisite in the worthy receiver, whereof this was the first, that we haue a right vnderstanding of the thing it selfe. As concerning which thing, this we may assuredly perswade our selues, that the ignorant man can neither worthily esteeme, nor effectually vse those marueylous graces and benefits offered and exhibited in that Supper: but either will lightly regard them, to no small offence, or utterly condemne them, to his utter destruction. So that by his negligence he deserueth the plagues of GOD to fall vpon him, and by contempt hee deserueth euermolting perdition. To auoyde then these harmes, vse the aduice of the wise man, who willethe thee when thou sittest at an earthly Kings Table, to take diligent heede what things are set before thee. So now much more at the King of Kings Table, thou must carefully search and know what daynties are provided for thy soule, whither thou art come, not to feede thy senses and belly

Prou. 23.

1. Cor. 11.
1. Cor. 11.

belly to corruption, but thy inward man to immortallitie and life, nor to consider the earthly creatures which thou seest, but the heavenly graces which thy faith beholdeth. For this Table is not (sayth Chrysostome) for chattering Jayes, but for Eagles, who flee thither where the dead bodie lyeth. And if this advertisement of man cannot perswade vs to resort to the Lords Table with vnderstanding: see the counsell of GOD in the like matter, who charged his people to teach their posteritie, not only the rites and Ceremonies of the Pascheouer, but the cause and end thereof: whence we may learne, that both moze perfect knowledge is required at this time at our hands, and that the ignozant cannot with fruit and profit exercise himselfe in the Lords Sacraments.

But to come nigher to the matter: Saint Paul blaming the Corinthians for the prophaning of the Lords Supper, concludeth that ignozance both of the thing it selfe, and the signification thereof, was the cause of their abuse: for they came thither vnreuerently, not discerning the Lords Body. Dought not we then by the monition of the wise man, by the wisdom of GOD, by the fearefull example of the Corinthians, to take aduised heed, that we thrust not our selues to this Table, with rude and vnreuerent ignozance, the smart whereof Christs Church hath rued and lamented these many dayes & yerres? For what hath bin the cause of the ruine of GODS religion, but the ignozance hereof? What hath bin the cause of this grosse Idolatrie, but the ignozance hereof? What hath beene the cause of this mumish Walling, but the ignozance hereof? Yea, what hath beene, and what is at this day the cause of this want of loue and charitie, but the ignozance hereof? Let vs therefore so trauaile to vnderstand the Lords Supper, that we be no cause of the decay of GODS worship, of no Idolatry, of no dumbe Walling, of no hate and malice: so may we the boldier haue access thither to our comfort. Neither need wee to thinke that such exact knowledge is required of euery man, that hee be able to discusse all high points in the doctrine thereof: But thus much we must be sure to hold, that in the Supper of the Lord, there is no baine Ceremonie, no bare signe, no vntrue figure of a thing absent: But (as the Scripture saith) the Table of the Lord, the Bread and Cup of the Lord, the memorie of Christ, the Annuntiation of his death, yea the Communion of the Body and Blood of the Lord, in a marvellous incorporation, which by the operation of the holy Ghost (the very bond of our coniunction with Christ) is through faith wrought in the soules of the faithfull, whereby not onely their soules liue to eternall life, but they surely trust to win their bodies a resurrection to immortallitie. The true vnderstanding of this fruition and union, which is betwixt the body & the head betwixt the true beleeuers and Christ, the ancient Catholike fathers, both perceiuing themselves, and commending to their people, were not afraid to call this Supper, some of them, the salue of immortallitie and soueraigne preseruatue against death: other, a deificall Communion: other, the sweet dainties of our Sauiour, the pledge of eternall health, the defence of faith, the hope of the Resurrection: other, the food of immortallitie, the healthfull grace, and the conseruatorie to euertasting life. All

which

Actes 1.

Matth. 16.

1. Cor. 11.

Irene. lib. 4.

cap. 14.

Igna. Eusef.

ad Ephes.

Dionysius.

Origen.

Opiat.

Cyp. de cana

Domini.

Arba. de per.

in spir. sanct.

which sayings both of the holy Scripture and godly men, truly attributed to this celestially banquet and feast, if we would often call to minde. How would they inflame our hearts to desire the participation of these mysteries, and oftentimes to couet after this bread, continually to thirst for this food? Not as specially regarding the terrene and earthly creatures which remaine: but alwayes holding fast, and cleaving by faith to the rocke whence wee may sucke the sweetnesse of everlasting saluation. And to be brieft, thus much moze the faithfull see, heare, and know the favourable mercies of **G O D** sealed, the satisfaction by Christ towards vs confirmed, and the remission of sinne established. Here they may feelee wrought the tranquillitie of conscience, the increase of faith, the strengthening of hope, the large spreading abroad of brotherly kindnesse, with many other sundry graces of **G O D**. The taste whereof they cannot attaine vnto, who be drowned in the deepe durtie lake of blindness and ignorance. From the which (O beloued) wash your selues with the liuing waters of **G O D S** word, whence you may perceiue and know, both the spirituall food of this costly Supper, and the happy trustings and effects that the same doth bring with it.

Now it followeth to haue with this knowledge a sure and constant faith, not onely that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with **G O D** the father: but also that he hath made vpon his Crosse a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediatour, Advocate, Intercessour, but Christ onely, and that thou mayest say with the Apostle, that he loued thee, and gaue himselfe for thee. For this is to sticke fast to Christs promise made in his Institution, to make Christ thine owne, and to apply his merits vnto thy selfe. Herein thou needest no other mans helpe, no other Sacrifice, or oblation, no sacrificing Priest, no Masse, no meanes established by mans inuention. That faith is a necessary instrument in all these holy Ceremonies, wee may thus assure our selues, for that as Saint Paul saith, without faith it is vnpossible to please **G O D**. When a great number of the Israelites were ouerthrowne in the wilderness, Moses, Aaron and Phinees did eat Manna, and pleased **G O D**, for that they vnderstood (saith Saint Augustine) the visibie meat Spirituallly, Spirituallly they hungred it, Spirituallly they tasted it, that they might be Spirituallly satisfied. And truly as the bodsly meat cannot feede the outward man, vnlesse it be let into a stomache to be digested, which is healthsome and sound: No moze can the inward man be fed, except his meate be receiued into his soule and heart, sound and whole in faith. Therefore (saith Cyprian) when we doe these things, we need not to whet our teeth: but with sincere faith we breake and diuide that whole bread. It is well knowne that the meate we seeke for in this Supper, is Spirituall food, the nourishment of our soule, a heauenly refection, and not earthly, an inuisibie meate, and not bodsly, a ghostly substance, and not carnall, so that to thinke that without faith wee may enioy the eating and drinking thereof, or that that is the fruition of it, is but to dreame a grosse

Heb. 11.

In Iohan.
Hom. 6.

De cena
Domini.

grosse carnall feeding, basely objecting and binding our selues to the elements and creatures. Whereas by the aduice of the Councell of Nicene, we ought to lift vp our myndes by sayth, and leauing these inferiour and earthly things, there seke it, where the soules of righteousnesse dwell. Take then this lesson (O thou that art desirous of this Table) of Emissenus a godly father, that when thou goest vp to the reuerend Communion, to be satisfied with spirituall meates, thou looke vp with sayth vpon the holy body and blood of thy G O D, thou maruaile with reuerence, thou touch it with the mynde, thou receiue it with the hand of thy heart, and thou take it fully with thy inward man.

Concilium Nicen.

Euseb. Emis. serm. de Euchar.

Thus we see (beloued) that resorting to this table, we must plucke by all the rootes of infidelity, all distrust in G O D S promises, that we make our selues liuing members of Christs body. For the vnbeleuers and faithlesse, cannot feed vpon that precious body: whereas the saythfull haue their life, their abiding in him, their vnion, and as it were their incorporation with him. Wherefore let vs prooue and trie our selues vnfaignedly, without flattering our selues: whether we bee plants of the fruitfull Di-llue, liuing branches of the true vine, members indeed of Christs mysti- call body, whether G O D hath purified our hearts by sayth, to the sin- cere acknowledging of his Gospel, and embracing of his mercies in Christ Iesus, so that at this his table we receiue not only the out- ward Sacrament, but the spirituall thing also: not the figure,

but the trueth: not the shadow only, but the body: not to death, but to life: not to destruction, but to saluation: which G O D grant vs to doe through the me-rits of our Lord and Saviour, to whom bee all honour and glory for ever. Amen.

The

The second part of the Homilie, of the worthie
receiuing and reuerend esteeming
of the Sacrament of the Body
and Blood of
Christ.



In the Homilie of late rehearsed vnto you, yee haue heard (good people) why it pleased our Saviour Christ to institute that heavenly memorie of his death and passion, and that euery one of vs ought to celebrate the same at his Table, in our owne persons, and not by other. You haue heard also with what estimation and knowledge of so high mysteries, we ought to resort thither. You haue heard with what constant faith wee should clothe and decke our selues, that wee might be fit and decent partakers of that celestiall soode.

Now followeth the third thing necessarie in him that would not eat of this bread, nor drinke of this cup unworthily, which is, newnesse of life, and godlinesse of conuersation. For newnesse of life, as fruits of faith are required in the partakers of this Table. We may learne by eating of the typicall lambe, whereunto no man was admitted, but hee that was a Jewe, that was circumcised, that was before sanctified. Yea Saint Paul testifieth, that although the people were partakers of the Sacramentes vnder Moyses, yet for that some of them were still worshippers of images, whoremongers, tempters of Christ, murmurers, and coueting after euill things: GOD ouerthrew those in the wildernesse, and that for our example, that is, that wee Christians should take heede wee resort vnto our Sacramentes with holinesse of life, not trusting in the outward receiuing of them, and infected with corrupt and vncharitable maners. For this sentence of GOD must alwayes be iustified: I will haue mercie and not sacrifice. Wherefore (saith Basil) it behooueth him that commeth to the body and blood of Christ, in commemoration of him that died and rose againe, not onely to bee pure from all filthinesse of the flesh and spirit, lest hee eate and drinke his owne condemnation: but also to shew out evidently, a memorie of him that died and rose againe for vs, in this point, that yee be mortified to sinne and the world, to liue now to GOD in Christ Iesu our Lord. So then we must shew outward testimony, in following the signification of Christs death, amongst the which this is not esteemed least, to render thanks to Almighty GOD for all his benefites, briefly comprised in the death, passion, and resurrecti-

on

1. Cor. 10.

De Bap. lib.
1. cap. 3.

of his dearely beloued Sonne. The which thing, because we ought chiefly at this table to solemnise, the godly fathers named it Eucharistia, that is, thankesgiuing. As if they should haue said, Now about all other times ye ought to laud and praise **G D**. Now may you behold the matter, the cause, the beginning and the end of all thankesgiuing. Now if you slacke, ye shewe your selues most vnthankfull, and that no other benefice can euer stirre you to thanke **G D**, who so little regard here so many, so wonderfull, and so profitable benefices. Seeing then that the name and thing it selfe doth monish vs of thankes, let vs (as **S. Paul** saith) offer alwayes to **G D**, the host or sacrifice of praise by **Christ**, that is, the fruite of the lippes which confesse his Name. For as **Dauid** singeth: Hee that offereth to **G D** thankes and prayse, honoureth him. But how few be there of thankfull persons, in comparison to the vnthankfull? Lo ten Lepers in the Gospel were healed, and but one onely returned to giue thanks for his health. Pea happy it were, if among fourtie communicants, we could see two vnfaignedly giue thankes. So vnkinde wee be, so obliuious wee be, so proud beggers wee be, that partly wee care not for our owne commoditie, partly wee knowe not our duty to **G D**, and chiefly we will not confesse all that wee receiue. Pea, and if wee be forced by **G D S** power to doe it: yet wee handle it so coldly, so dryly, that our lippes praise him, but our hearts dispraise him, our tongues blesse him, but our life curseth him, our wordes worship him, but our workes dishonour him. ¶ let vs therefore learne to giue **G D** here thankes aright, and so to agnise his exceeding graces powred vpon vs, that they being shut vp in the treasure house of our heart, may in due time and season in our life and conuersation, appeare to the glorifying of his holy Name.

Heb. 13.

Psal. 30.

Luke 17.

Furthermore, for newnesse of life, it is to bee noted that **Saint Paul** writeth: that we being many, are one bread and one body: for all bee partakers of one bread. Declaring thereby, not onely our Communion with **Christ**, but that vniety also, wherein they that eate at this table, should bee knitte together. For by dissension, haine glorie, ambition, strife, enuying, contempt, hatred, or malice, they should not bee disseuered: but so ioyned by the bond of loue, in one mysticall bodie, as the cornes of that bread in one loafe. In respect of which strait knotte of charitie, the true **Christians** in the **Primitive Church**, called this supper, loue. As if they should say, none ought to sitte downe there, that were out of loue and charitie, who bare grudge and vengeance in his heart, who also did not professe his kinde affection by some charitable relesse, for some parte of the congregation. And this was their practice. ¶ heauenly banquet then so vsed. ¶ godly gheskes, who so esteemed this feast.

But ¶ wretched creatures that wee be at these dayes, who bee without reconciliation of our brethren whom we haue offended, without satisfying them whom we haue caused to fall, without any kinde of thought or compassion toward them whom we might easily relieue, without any conscience of slander, disdain, mistreport, diuision, rancor, or inward bitter.

Gene. 4.
Gene. 27.
2 Sam. 3.

bitternesse. Yea, being accombrd with the cloked hatred of Cain, with the long coloured malice of Esau, with the dissembled falshood of Ioab, dare ye presume to come vp to these sacred and fearefull mysteries? O man, whether rustest thou vnadvisedly? It is a table of peace, and thou art ready to fight. It is a table of singlenesse, and thou art imagining mischief. It is a table of quietnesse, and thou art giuen to debate. It is a table of pitie, and thou art vnnmercifull. Doeest thou neither feare G O D the maker of this feast, nor reuerence his Christ the refection and meate, nor regardest his spouse his welbeloued ghest, nor weighest thine owne conscience, which is sometime thine inward accuser? Wherefore (O man) tender thine owne saluation, examine and try thy good will and loue towards the children of G O D, the members of Christ, the heires of the heauenly heritage: yea, towards the image of G O D, the excellent creature thine owne soule. If thou haue offended, now be reconciled. If thou haue caused any to stumble in the way of G O D, now set them vp againe. If thou haue disquieted thy brother, now pacifie him. If thou haue wronged him, now relieue him. If thou haue defrauded him, now restore to him. If thou haue nourished spite, now embrace friendship. If thou haue fostered hatred and malice, now openly shew thy loue and charitie, yea be prest and ready to procure thy neighbours health of soule, wealth, commoditie, and pleasures, as thine owne. Deserue not the heauie and dreadfull burden of G O D S displeasure for thine euill will towards thy neighbour, so vnreuerently to approach to this table of the Lord. Last of all, as there is here the mysterie of peace, and the Sacrament of Christian societie, whereby wee vnderstand what sincere loue ought to be betwixt the true communicants: So heere be the tokens of purnesse and innocencie of life, whereby we may perceiue that we ought to purge our owne soule from all vncleannesse, iniquitie, and wickednesse, lest when we receiue the mysticall bread (as Origen saith) we eate it in an vncleane place, that is, in a soule defiled and polluted with sinne. In Moses law, the man that did eate of the sacrifice of thanksgiving, with his vncleannesse vpon him, should bee destroyed from his people. And shall we thinke that the wicked and sinfull person shall bee excusable at the table of the Lord? We both reade in Saint Paul, that the Church of Corinth was scourged of the Lord, for misusing the Lords Supper, and wee may plainly see Christs Church these many yeeres miserably bered and oppressed, for the horrible prophanation of the same. Wherefore let vs all vniuersall and singular, behold our owne maners and liues, to amend them. Yea now at the least, let vs call our selues to an accompt, that it may grieue vs of our former euill conuersation, that wee may hate sinne, that wee may sorrow and mourne for our offences, that we may with teares powze them out before G O D, that we may with sure trust desire and craue the salue of his mercy, bought and purchased with the blood of his dearly beloued Sonne Iesus Christ, to heale our deadly wounds withall. For surely, if wee doe not with earnest repentance cleanse the filthie stomache of our soule, it must needes come to passe, that as wholesome meate receiued into a raw stomache corrupteth and marreth

Chrysost. ad
popul. Ant.
Homil. 6.

In Leuit.
Cap. 23.
1. Cor. 11.
Luke 17.
Homil. 14.

Chrysost. ad
popul. Ant.
Homil. 6.

reth all, and is the cause of further lickenesse: so shall we eat this whole-
some bread, and drinke this cup to our eternall destruction. Thus we and
ye other, must thorowly examine, and not lightly looke over our selves,
nor other men, our owne conscience, nor other mens lives, which we
ought to doe uprightly, truly, and with iust correction. O faithfull Chry-
stiane, let no Iudas resort to this Table, let no covetous person approach.
If any bee a Disciple, let him be present. For Christ saith, with my Dis-
ciples I make my Pasche. Why cryed the Deacon in the Primitive
Church, If any bee holy, let him draw neere? Why did they celebrate
these mysteries; the quier doore being shut? Why were the publique pe-
nitents and learners in Religion commanded at this time to avoid? Was
it not because this Table receiveth no unholy, uncleane, or unfull ghests?
Wherefore, if servants dare not to presume to an earthly masters table,
whom they have offended: Let us take heed we come not with our sinnes
unexamined, into this presence of our Lord and Judge. If they bee wor-
thy blame which kille the Princes hand with a filthy & uncleane mouth:
without be blamelesse which with a stinking soule, full of covetousnesse,
concupiscence, drunkennes, pride, full of wretched cogitations and thoughts,
doe breathe out iniquity and uncleannesse on the Bread and Cup of the
Lord.

Ad popu.
Ant. Hom. 6

Mat. 26.

Thus have you heard, how you should come reverently and decently
to the Table of the Lord, having the knowledge out of his word, of the
thing it selfe, and the fruits thereof, bringing a true and constant faith,
theroote and wellspring of all newnesse of life, as well in praising God,
and loving our neighbour, as purging our owne conscience from filthy
thoughts. So that neither the ignorance of the thing shall cause us to con-
temne it, nor unfaithfullnesse make us holde of it, nor pride and in-
continencie procure us God's plagues: but shall by faith, in know-
ledge and amendment of life in faith be here so united to Christ

Epilog:

our Head in his mysteries, to our comfort, that after wee
shall have full fruition of him indeede, to our everlast-
ing joy and eternall life, to the which he bring
us, that dyed for us and Redeemed us,
Jesus Christ the righteous, to whom
with the Father, and the holy Ghost,
one true and eternall God we be
all praise, honour and domi-
nion for ever,
Amen.

AN

AN HOMILIE CON

cerning the comming downe of the holy Ghost,
and the manifold gifts of the same.

For Whitsunday.



Eloze wee come to the declaration of the great & manifold gifts, of the holy Ghost, wherewith the Church of G D hath beene evermore replenished, it shall firste needfull, briefly to expound vnto you, wherof this feast of Pentecost or Whitsuntide had his first beginning. You shall therefore vnderstand, that the feast of Pentecost, was alwayes kept the fiftith day after Easter, a great and solempne day among the Jewes, wherein they did celebrate the memorie of their deliuerance out of Egypt, and also the memorie of the

publishing of the Law, which was giuen vnto them in the Mount Sinai vpon that day. It was first ordained and commanded to be kept holy, not by any mortall man, but by the mouth of the Lord himselfe, as wee read in Leuit. 23. & Dent. 16. The place appointed for the obseruation thereof, was Hierusalem, where was great recourse of people from all parts of the world, as may well appeare in the second Chapter of the Actes, wherein mention is made of Parthians, Medes, Elamites, inhabitours of Mesopotamia, inhabitours of Iurie, Capadozia, Pontus, Asia, Phrygia, Pamphilia, and diuers other such places, whereby we may also partly gather, what great and royall solempnitie was commonly vsed in that feast. Now as this was giuen in commandement to the Jewes in the olde law, so did our Sauour Christ, as it were, confirme the same in the time of the Gospel, ordaining (after a sort) a new Pentecost for his Disciples, namely when he sent downe the holy Ghost visibly in forme of clouen tongues like fire, and gaue them power to speake in such sort, that euery one might heare them, & also vnderstand them in his own language. Which miracle, that it might bee had in perpetuall remembrance, the Church hath thought good to solempnize and keepe holy this day, commonly called Whitsunday.

And

And here is to be noted, that as the Law was given to the Jewes in the mount Sinai, the fiftieth day after Easter: so was the preaching of the Gospel, through the mighty power of the holy Ghost, given to the Apostles in the mount Sion, the fiftieth day after Easter.

And hereof this feast hath his name, to be called Pentecost, even of the number of the dayes. For (as Saint Luke writeth in the Actes of the Apostles) When fiftie dayes were come to an end, the Disciples being all together with one accord in one place, the holy Ghost came suddenly among them, and sate vpon eche of them, like as it had bene clouen tongues of fire. Which thing was vndoubtedly done, to teach the Apostles and all other men, that it is he which giueth eloquence and pterance in preaching the Gospel, that it is hee which openeth the mouth to declare the mighty workes of GOD, that it is he which ingendreth a burning zeale towards GODS word, and giueth all men a tongue, yea a fierie tongue, so that they may boldly and chearefully professe the truth in the face of the whole world, as Esay was indued with this spirit. The Lord (saith Esay) gaue mee a learned and a skilfull tongue, so that I might know to paye by them, that are fallen, with the word. The Prophet David cryeth to haue this gift, saying, Open thou my lippes, O Lord, and my mouth shall shew forth thy prayse, For our Saviour Christ also in the Gospel saith to his Disciples, It is not you that speake, but the spirite of your father which is within you. All which testimonies of holy Scripture, doe sufficiently declare, that the myserie in the tongues, betokeneth the preaching of the Gospel, and the open confession of the Christian faith, in all them that are possessed with the holy Ghost. So that if any man bee a dumbe Christian, not professing his faith openly, but cloying and colouring himselfe for feare of danger in time to come, he giueth men occasion, fully, and with good conscience to doubt, lest he haue not the grace of the holy Ghost within him, because hee is tongue-tyed, and doth not speake. Thus then haue ye heard the first institution of this feast of Pentecost or Whitsuntide, as well in the olde Law, among the Jewes, as also in the time of the Gospel among the Christians.

Now let vs consider what the holy Ghost is, and how consequently he worketh his miraculous workes towards mankinde. The holy Ghost is a spirituall and diuine substance, the third person in the deitie, distinct from the father and the Sonne, and yet proceeding from them both, which thing to bee true, both the Creede of Achanasius beareth witnesse, and may bee also easily prooued by most plaine testimonies of GODS holy word. When Christ was baptized of Iohn in the riuer Iordane, we reade that the holy Ghost came downe in forme of a Dove, and that the father thundered from heauen, saying, This is my deare and wellbeloued Sonne, in whom I am well pleased. Where note, thre diuers and distinct persons, the father, the Sonne, and the holy Ghost, which all notwithstanding are not thre GODS, but one GOD. Likewise, when Christ did first institute and ordaine the Sacrament of Baptisme, he sent his Disciples into the whole world, willing them to baptize all Nations, in the name of the father, the Sonne, and the holy Ghost.

Iohn 4.
Iohn 2.

2. Pet. 1.

Luke 1.

Matth. 1.

Luke 1.

Iohn 3.

And in another place he saith: I will pray vnto my father, and hee shall giue you another comforter. Againe, when the comforter shall come, whom I will send from my father, &c. These and such other places of the new Testament, doe so plainly and evidently confirme the distinction of the holy Ghost, from the other persons in the Trinitie, that no man possibly can doubt thereof, vnlesse hee will blaspheme the euerlasting trueth of **G O D S** word. As for his proper nature and substance, it is altogether one with **G O D** the father, and **G O D** the Sonne, that is to say, Spirituall, Eternall, Vncreated, Incomprehensible, Almighty, to be hozt, he is euen **G O D** and Lord euerlasting. Therefore hee is called the Spirit of the father, therefore he is said to proceed from the father, and the Sonne, and therefore hee was equally ioyned with them in the Commission that the Apostles had to Baptize all Nations. But that this may appeare more sensibly to the eyes of all men, it shalbe requisite to come to the other part, namely to the wonderfull and heauenly workes of the holy Ghost, which plainly declare vnto the world his mighty and diuine power. First it is euident, that he did wonderfully gouerne & direct the hearts of the Patriarkes, and Prophets, in olde time, illuminating their mindes with the knowledge of the true Messias, and giuing them utterance to prophesie of things that should come to passe long time after. For as Saint Peter witnesseth, the prophesie came not in old time by the will of man: But the holy men of **G O D** spake, as they were mooued inwardly by the holy Ghost. And of Zacharie the high Priest, it is sayd in the Gospel, that hee being full of the holy Ghost, prophesied and prayed **G O D**. So did also Simeon, Anna, Marie, and diuers other, to the great wonder and admiration of all men. Mozesuer, was not the holy Ghost a mightie worker in the Conception and the Nativitie of Christ our Sauiour? Saint Matthew saith, that the blessed Virgin was found with child of the holy Ghost, before Ioseph and she came together. And the Angel Gabriel did expressely tell her, that it should come to passe, saying: The holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee. A merueilous matter, that a woman should conceiue and beare a childe, without the knowledge of man. But where the holy Ghost worketh, there nothing is impossible, as may further also appeare by the inward regeneration and sanctification of mankind. When Christ sayd to Nicodemus, vnlesse a man be bozne anew, of water and the spirit, he can not enter into the kingdome of **G O D**: he was greatly amazed in his mind, and began to reason with Christ, demanding how a man might bee bozne which was olde? Can he enter (saith hee) into his mothers wombe againe, and so be bozne a new? Beholde a liuely patterne of a fleshly and carnall man. He had little or no intelligence of the holy Ghost, and therefore he goeth bluntly to worke, and asketh how this thing were possible to be true. Whereas otherwise if he had knowen the great power of the holy Ghost in this behalfe, that it is hee which inwardly worketh the regeneration and new birth of mankind, he would neuer haue marvelled at Christs words, but would rather take occasion thereby to praise and glorifie **G O D**. For as there are three seuerall and sundry persons

songs in the Dietie: So haue they three seuerall and sundry offices proper vnto each of them.

The Father to create, the Sonne to redeeme, the holy Ghost to sanctifie and regenerate. Whereof the last, the more it is hidde from our vnderstanding, the more it ought to moue all men to wonder at the secret and mightie working of **G O D S** holy Spirit which is within vs. For it is the holy Ghost, and no other thing, that doth quicken the minds of men, stirring by good and godly motions in their hearts, which are agreeable to the will and commandement of **G O D**, such as otherwise of their owne crooked and peruerse nature they should neuer haue. That which is borne of the Spirit, is Spirit. As who should say: Man of his owne nature is fleshly and carnall, corrupt and naught, sinfull and disobedient to **G O D**, without any sparke of goodnesse in him, without any vertuous or godly motion, onely giuen to euill thoughts and wicked deedes. As for the workes of the Spirit, the fruits of faith, charitable and godly motions, if he haue any at all in him, they proceed onely of the holy Ghost, who is the onely worker of our Sanctification, and maketh vs new men in Christ Iesus. Did not **G O D S** holy Spirit miraculously worke in the child Dauid, when of a poore Shepheard, he became a princely Prophet? Did not **G O D S** holy Spirit miraculously worke in Matthew, sitting at the receit of custome, when of a proude Publicane, he became an humble and lowly Euangelist? And who can choose but marueile to consider, that Peter should become of a simple fisher, a chiefe and mightie Apostle? Paul of a cruell and bloodie persecutour, a faithfull Disciple of Christ, to teach the Gentiles. Such is the power of the holy Ghost, to regenerate men, and as it were to bring them forth a new, so that they shall be nothing like the men that they were before. Neither doeth he thinke it sufficient inwardly to worke the spirituall and new birth of man, vnlesse hee doe also dwell and abide in him. Know ye not (saith Saint Paul) that ye are the Temple of **G O D**, and that his Spirit dwelleth in you? Know yee not that your bodies are the Temples of the holy Ghost, which is within you? Again he saith, You are not in the flesh, but in the spirit. For why? The Spirit of **G O D** dwelleth in you. To this agreeth the doctrine of S. Iohn, writing on this wise, The anointing which ye haue receiued (he meaneth the holy Ghost) dwelleth in you. And the doctrine of Peter saith the same, who hath these words: The spirit of glory, and of **G O D**, resteth vpon you. What comfort is this to the heart of a true Christian, to thinke that the holy Ghost dwelleth within him? If **G O D** be with vs (as the Apostle saith) who can be against vs? but how shal I know that the holy Ghost is within me! Some man perchance will say, forsooth, as the tree is knowne by his fruit, so is also the holy Ghost. The fruits of the holy Ghost (according to the mind of S. Paul) are these: Loue, ioy, peace, long suffring, gentlenes, goodnes, faithfulness, meekenes, temperance, &c. Contrariwise, the deedes of the flesh are these: Adultery, fornication, vncleannesse, wantonnes, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresie, enuy, murder, drunkennes, gluttonie, and such like.

Iohn 5.

1.Sam.17.

Matth.9.

1.Cor.3.

1.Cor.3.

Rom.8.

1.Ioh.3.

1.Pet.4.

Rom.5.

Gal.5.

1. Cor. 12.

Acts 5.

Iohn 14.

Lib. 11.

Cap 3.

There is now that glasse, wherein thou must behold thy selfe, and discern whether thou haue the holy Ghost within thee, or the spirit of the flesh. If thou see that thy workes bee vertuous and good, consonant to the prescript rule of **G O D S** word, sauouring and tasting not of the flesh, but of the spirit, then assure thy selfe that thou art endued with the holy Ghost: Otherwise in thinking well of thy selfe, thou doest nothing els but deceiue thy selfe. The holy Ghost doeth alwayes declare himselfe by his fruitfull and gracious giftes, namely, by the worde of wisdom, by the worde of knowledge, which is the vnderstanding of the Scriptures, by faith, in doing of miracles, by healing them that are diseased, by prophesie, which is the declaration of **G O D S** mysteries, by discerning of spirits, diuersities of tongues, interpretation of tongues, and so forth. All which giftes, as they proceede from one spirit, and are seuerally giuen to man according to the measurable distribution of the holy Ghost: Euen so doe they bring men, and not without good cause, into a wonderfull admiration of **G O D S** diuine power. Who wil not maruaile at that which is written in the Actes of the Apostles, to heare their bolde confession before the Counsell at Jerusalem? And to consider that they went away with ioy and gladnesse, reioycing that they were counted worthy to suffer rebukes and checkes for the Name and faith of Christ Iesus? This was the mighty worke of the holy Ghost, who because he giueth patience and ioyfullnesse of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture, to be called a comforter. Who will not also maruaile to reade the learned and heauenly Sermons of Peter, and the disciples, considering that they were neuer brought by in schoole of learning, but called euen from their nets, to supply roomes of Apostles? This was likewise the mighty worke of the holy Ghost, who because he doeth instruct the hearts of the simple in the true knowledge of **G O D** and his worde, is most iustly tearmed by this name and title, to bee the spirit of trueth. Eusebius in his Ecclesiasticall historie, telleth a strange storie of a certaine learned and subtil Philosopher, who being an extreme aduersary to Christ and his doctrine, could by no kinde of learning bee conuerted to the faith, but was able to withstand all the arguments that could bee brought against him, with little, or no labour. At length there started by a poore simple man of small wit, and lesse knowledge, one that was reputed among the learned as an ideote: And he on **G O D S** name would needes take in hand to dispute with this proud Philosopher. The Bishops and other learned men standing by, were maruellously abashed at the matter, thinking that by his doings they should bee all confounded and put to open shame. Hee notwithstanding goeth on, and beginning in the Name of the Lord Iesus, brought the Philosopher to such point in the ende, contrary to all mens expectation, that hee could not chuse but acknowledge the power of **G O D** in his wordes, and to giue place to the trueth. Was not this a miraculous worke, that one seely soule of no learning, should doe that which many Bishops of great knowledge and vnderstanding were neuer able to bring to passe? So true is the saying of Bede: Where the holy Ghost

Ghost doth instruct and teach, there is no delay at all in learning. Much more might here be spoken of the manifold giftes and graces of the holy Ghost, most excellent and wonderfull in our eyes, but to make a long discourse throught all, the shortnesse of time will not serue. And seeing yee haue heard the chiefest, ye may easily conceiue and iudge of the rest. Now were it expedient to discusse this question: whether all they which boast and bragge that they haue the holy Ghost, doe truely challenge this vnto themselves, or no? which doubt, because it is necessary and profitable, shall (GOD willing) be dissolued in the next part of this Homilie. In the meane season, let vs (as we are most bound) giue heartie thanks to GOD the father, and his Sonne Iesus Christ, for sending downe his Comforter, into the world, humbly beseeching him, so to worke in our hearts by the power of this holy Spirit, that wee be-

ing regenerate and newly borne againe in all good-

nesse, righteousness, sobrietie and trueth,

may in the end be made partakers

of euerlasting life in his hea-

uenly kingdome, through

Iesus Christ our

LORD and

Sauour,

Amen.

¶ The

¶ The second part of the Homily concerning
*the holy Ghost, dissolving this doubt: whe-
 ther all men rightly challenge to
 themselves the holy Ghost,
 or no.*

John 14.
 15.



Our Saviour Christ departing out of the world vnto his father, promised his Disciples to send downe another comforter, that should continue with them for euer, and direct them into all trueth. Which thing to bee saythfully and truly performed, the Scriptures doe sufficiently beare witness. Neither must wee thinke that this comforter was either promised, or else giuen, onely to the Apostles, but also to the vniuersall Church of Christ, dispersed through the whole world. For vnlesse the holy Ghost had bene alwayes present, gouerning and preserving the Church from the beginning, it could neuer haue sustayned so many and great brunts of affliction and persecution, with so little damage & harme as it hath. And the words of Christ are most plaine in this behalfe, saying, that the spirit of truth should abide with them for euer, that he would be with them alwayes (he meaneth by grace, vertue, and power) euen to the worlds end.

John 14.
 Matth. 21.

John 17.
 Rom. 8.

Ibidem.

Also in the prayer that he made to his father a little before his death, he maketh intercession, not onely for himselfe and his Apostles, but indifferently for all them that should beleue in him through their words, that is to wit, for his whole Church. Again, Saint Paul sayth: If any man haue not the spirit of Christ, the same is not his. Also in the words following, we haue receiued the spirit of adoption, whereby we cry Abba, father. Heereby then it is euident and plaine to all men, that the holy Ghost was giuen, not only to the Apostles but also to the whole body of Christs congregation, although not in like forme and maiestie as he came downe at the feast of Pentecost. But now heerein standeth the controuersie: Whether all men doe iustly arrogate to themselves the holy Ghost, or no? The Bishops of Rome haue for a long time made a fore challenge thereunto, reasoning for themselves after this sort. The holy Ghost (say they) was promised to the Church, & neuer forsaketh the Church. But we are the chiefe heads, & the principal part of the Church, therefore we haue the holy Ghost for euer, and whatsoever things we decree, are vndoubted verities, & oracles of the holy Ghost. That ye may perceiue the weakenesse of this argument, it is needefull to teach you, first what the true Church of Christ is, & then to conferre the Church of Rome therewith,

therewith, to discern how well they agree together. The true Church is an vniuersall congregation of fellowship of **G O D S** faithfull and elect people, built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone. And it hath alwayes three notes or markes whereby it is knowne. Pure and sound doctrine, the Sacraments ministred according to Christs holy institution, and the right vse of Ecclesiasticall discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the auncient fathers, so that none may iustly finde fault therewith. Now if ye will compare this with the Church of Rome, not as it was in the beginning, but as it is presently, and hath bene for the space of nine hundred yeeres and odde: you shall well perceiue the state thereof to bee so farre wide from the nature of the true Church, that nothing canne bee more. For neither are they built vpon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Iesu, neither yet doe they order the Sacraments, or els the Ecclesiasticall heyres, in such sort as hee did first institute and ordaine them: But haue so intermingled their owne traditions and inuentions, by chopping and changing, by adding and plucking away, that now they may seeme to be conuerted into a new guise. Christ commended to his Church a Sacrament of his Body and Blood: They haue changed it into a Sacrifice for the quicke and the dead. Christ did minister to his Apostles, and the Apostles to other men indifferently vnder both kindes: They haue robbed the lay people of the cup, saying, that for them one kinde is sufficient. Christ ordained no other element to bee vsed in Baptisme, but onely Water, whereunto when the word is ioyned, it is made (as **S. Augustine** saith) a full and perfect Sacrament. They being wiser in their owne conceite then Christ, thinke it is not well nor orderly done, vnlesse they vse consecration, vnlesse they hallow the water, vnlesse there be oile, salt, spittle, tapers, and such other dumbe Ceremonies, seruing to no vse, contrary to the plaine rule of **Saint Paul**, who willeth all things to bee done in the Church vnto edification. Christ ordeyned the authoritie of the heyres to excommunicate notorious sinners, and to absolve them which are truly penitent: They abuse this power at their owne pleasure, as well in cursing the godly, with bell, booke and candles, as also in absolving the reprobate, which are known to bee bntwothy of any Christian societie: Whereof they that lust to see examples, let them search their liues. To be short, looke what our Saviour Christ pronounced of the Scribes and Pharisees, in the Gospell, the same may bee boldly and with safe conscience pronounced of the Bishops of Rome, namely that they haue forsaken, and dayly doe forsake the Commandements of **G O D**, to erect and set vp their owne constitutions. Which thing being true, is all they which haue any light of **G O D S** word must needs confesse, wee may well conclude according to the rule of **Augustine**: That the Bishops of Rome and their adherents, are not the true Church of Christ, much lesse then to bee taken as chiefe Heads and Masters of the same. Whosoener (saith he) do dissent from the Scriptures concerning the head,

a. though

Ephes. 2.

Augustine

1. Cor. 14.

*August.
contra Pe-
siliani Do-
natistæ Epi.
cap. 4.*

John 10.

John 8.

John 16.

John 25.

John 15.

Matth. 5.

Matth. 14.

although they be found in all places where the Church is appointed, yet are they not in the Church: a plaine place, concluding directly against the Church of Rome. Where is now the holy Ghost which they so stoutly doe claime to themselves? Where is now the spirit of truth, that will not suffer them in any wise to erre? If it bee possible to bee there, where the true Church is not, then is it at Rome: otherwise it is but a vaine bragge, and nothing else. Saint Paul (as ye haue heard before) saith: If any man haue not the spirit of Christ, the same is not his. And by turning the wordes, it may bee truly said: If any man be not of Christ, the same hath not the spirit. Now to discern who are truly his, and who not, wee haue this rule giuen vs, that his sheepe doe alwayes heare his voyce. And Saint Iohn saith, He that is of God, heareth Gods word. Whereof it followeth, that the Popes in not hearing Christs voyce, as they ought to doe, but preferring their owne decrees before the expresse word of God, doe plaine argue to the world, that they are not of Christ, nor yet possessed with his spirit. But here they will alledge for themselves, that there are diuers necessary points not expessed in holy Scripture, which were left to the reuelation of the holy Ghost. Who being giuen to the Church, according to Christs promise, hath taught many things from time to time, which the Apostles could not then beare. To this wee may easily answere by the plaine wordes of Christ, teaching vs that the proper office of the holy Ghost is, not to institute and bring in new ordinances, contrary to his doctrine before taught: but shall come and declare those things which he had before taught: so that it might be well and truly vnderstood. When the holy Ghost (saith he) shall come, he shall leade you into all truth. What truth doth he meane? Any other then hee himselfe had before expessed in his word? No. For he saith, He shall take of mine, and shew vnto you. Again, he shall bring you into remembrance of all things that I haue tolde you. It is not then the dutie and part of any Christian, vnder pretence of the holy Ghost, to bring in his owne dreames and phantasies into the Church: but hee must diligently provide that his doctrine and decrees bee agreeable to Christs holy Testament. Otherwise in making the holy Ghost the authour thereof, hee doeth blaspheme and belye the holy Ghost, to his owne condemnation.

Now to leaue their doctrine, and come to other points. What shall wee thinke or iudge of the Popes intolerable pride? The Scripture saith, that God resisteth the proud, and sheweth grace to the humble. Also it pronounceth them blessed, which are poore in spirit, promising that they which humble themselves, shall be exalted. And Christ our Sauour misleth all his to learne of him, because he is humble and meeke. As for pride, Saint Gregorie saith, that is the roote of all mischiefe. And Saint Augustine: iudgement is this, that it maketh mendeaf. Can any man then, which either hath or shall reade the Popes liues, iustly say that they haue the holy Ghost within them? First, as touching that they will bee crowned vniuersall Bishops and heads of all Christian Churches through the world, wee haue the iudgement of Gregorie expresse against them,

them, who writing to **Maurice** the Emperour, condemneth **John**, Bishop of Constantinople, in that behalfe, calling him the prince of pride, Lucifers successor, and the fore-runner of Antichrist. **Saint Bernard** also agreeing therunto, sayeth, What greater pride can there be, than that man should preferre his owne iudgement before the whole congregation, as though he onely had the spirit of **G. D.**? And **Chrysostome** pronounceth a terrible sentence against them, affirming plainly, that whosoever seeketh to be chiefe in earth, shall finde confusion in heauen, and that he which striueth for the supremacy, shall not bee repayed among the servants of Christ. Againe hee sayeth, To desire a good name, is good, but to couet the chiefe degree of honour, it is mere banitis. These are these places sufficiently conuince their outrageous pride, in hurrying to themselves a superiority aboue all other, as well ministers and Bishops, as Kings also and Emperours. But as the Lion is honyed by his clauies, so let vs learne to know these men by their deeds. What shall we say of him that made the noble King **Darius** to bee tread by the necke with a charne, and to lye flat downe before his table, there to graue bones like a Dogge? Shall wee thinke that hee had **G. D.** holie spirit within him, and not rather the spirit of the deuill? Such a tyrant was **Pope Clement** the first. What shall wee say of him that proudly and contemptuously trode **Fredericke** the Emperour vnder his teete, applying the beere of the psalme vnto himselfe: Thou shalt see vpon the Lyon and the Adder, the yong Lyon and the Dragon thou shalt tread vnder thy foot? Shall wee say that he had **G. D.** holie spirit within him, and not rather the spirit of the deuill? Such a tyrant was **Pope Alexander** the third. What shall we say of him that armed and animated the sonne against the father, causing him to bee taken, and to be cruelly punished to death, contrary to the law both of **G. D.** and also of nature? Shall we say that he had **G. D.** holie spirit within him, and not rather the spirit of the deuill? Such a tyrant was **Pope Pascal** the second. What shall we say of him that came into his Popedom like a Lion, and died like a Dogge? Shall we say that he had **G. D.** holie spirit within him, and not rather the spirit of the deuill? Such a tyrant was **Pope Boniface** the eighth. What shall we say of him that made **Henry** the Emperour, with his wife and his yong child, to stand at the gates of the Citie in the rough winter, bare footed and bare legged, ouer clothed in furs, eating nothing from morning to night, and that for the space of three daies? Shall we say that he had **G. D.** holie spirit within him, and not rather the spirit of the deuill? Such a tyrant was **Pope Innocent** the fourth, most worthy to bee called a Arch-and, if wee shall tearme him as he hath best deserved. Many other examples might here be alledged. As of **Pope John** the barlot, that was deliuered of a Child in the high streete, going solewheele in procession. Of **Pope Julius** the second, that wilfully cast **S. Peter** heyes into the riuer **Tiberis**. Of **Pope Urban** the first, that caused five Cardinals to bee put in sacks, and cruelly drowned. Of **Pope Sergius** the third, that persecuted the dead body of **Formosus** his predecessour, when it had bene buried eight yeeres. Of **Pope John** the

Lib. 3. Epist. 76. 78.

Serm. 3. de resurre. Do.

Dialogorum lib. 3.

Chrysost. sup. Matt.

Sabellus Ennead. 9. lib. 7

Psalm. 60.

the first of that name, who having his enemy delivered into his hands, caused him first to be stripped stark naked, his beard to be shaven, and to be scourged by a whole day by the judges, then to be set upon an Ass with his face backward toward the city, to be carried round about the city in despite, to be miserably beaten with rods, last of all, to be thrust out of his country, and to be damned for ever. But to conclude & make an ende, ye shall briefly take this short lesson, wherefoever ye finde the spirit of arrogancie and pride, the spirit of envie, hatred, contention, cruelty, murder, extortion, witchcraft, necromancie, &c. assure your selves that there is the spirit of the devill, and not of **GOD**, albeit they pretend outwardly to the world to be so much holiness. For as the Gospel teacheth vs, the spirit of **JESUS** is a good spirit, a holy spirit, a sweete spirit, a lowly spirit, a mercifull spirit, full of charitie and love, full of forgiveness and piety, not rendering evil for evil, extremitie for extremitie, but overcoming evil with good, and removing all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced, that he hath the holy Ghost within him. If not, then it is a plaine token that hee doeth but to the name of the holy Ghost in vaine. Therefore (dearly beloved) according to the good counsell of Saint Iohn, beleieve not every spirit, but first try them whether they bee of **GOD**, or no. **What** shall come in my Name (saith Christ) and shall transforme themselves into Angels of light, deceiving (if it be possible) the very elect. They shall come unto you in shepes clothing, being inwardly cruel and ravening wolves. They shall have an outward show of great holinesse and innocencie of life, so that ye shall hardly or not at all discern them. But the time that ye must follow, is this, to iudge them by their fruits. Whosoever they be wicked and naughty, then is it impossible that the tree of whom they proceede should be good. Such were all the Popes and Prelates of Rome for the most part, as doeth well appeare in the storie of their lives, and therefore they are worthily accounted among the number of false Prophets, and false Christs, which deceived the world a long while. The Lord of heaven and earth defend vs from their tyranny and pride, that they never enter into his vineyard againe, to the disturbance of his seely peoples flocke: but that they may be utterly confounded and put to flight in all partes of the world: and he of his great mercy to worke in all mens hearts, by the mighty power of the holy Ghost, that the comfortable Gospel of his Sonne Christ may be truly preached, truly received, and truly followed in all places, to the beating downe of sinne, death, the Pope, the Devill, and all the kingdome of Antichrist, that like scattered and dispersed sheepe being at length gathered into one fold, wee may in the ende rest all together in the bosome of Abraham, Isaac, and Iacob, there to be partakers of eternall and everlasting life through the merits and death of **JESUS CHRIST** our Saviour.

A M E N.

AN

AN HOMILIE FOR THE

dayes of Rogation Weeke.

That all good things commeth from God.



I am purposed this day (good deuout Christian people) to declare vnto you the most deuoted praise and commendation of Almighty G O D, not onely in the consideration of the marueilous creation of this world, or for conuersation and gouernance thereof, wherein his great power and wisdom might excellently appeare, to moue vs to honour and dread him: but most specially in consideration of his liberall and large goodnesse, which hee dayly bestoweth on vs his reasonable creatures, for whose sake hee made the

whole vniuersall world, with all the commodities and goods therein. Which his singular goodnesse well and diligently remembred on our part, should moue vs (as duty is) againe with hartie affection to loue him, and with word and deede to praise him, and serue him all the dayes of our life. And to this matter, being so worthie to entreate of, and so profitable for you to heare, I trust I shall not neede with much circumstance of wordes to stirre you to giue your attendance to heare what shall be sayde. Surely I would with your affection inflamed in secret wise within your selfe, to rayse by some motion of thanksgiuing to the goodnesse of Almighty G O D, in every such poynt as shall bee opened by my declaration particularly vnto you. For else what shall it answaile vs to heare and know the great goodnesse of G O D towarde vs, to know that whatsoever is good, proceedeth from him, as from the principall fountaine and the onely author, as to know that whatsoever is sent from him, must needs be good and wholesome: if the hearing of such matter moueth vs and furthereth vs to know it only: what shall it the wise men of the world to haue knowledge of the power and diuinity of G O D, by the secret inspiration of him: where they did not honour and glorifie him in their knowledges as G O D. What prayse was it to

Et

them,

them, by the consideration of the creation of the world, to beholde his goodnes: and not to be thankfull to him againe for his creatures: what other thing deserued this blindness & forgetfulness of them at G O D S handes, but vtter forsaking of him: and so forsaken of G O D, they could not but fall into extreame ignorance and errour. And although they much esteemed themselues in their wits and knowledge, and gloried in their wisdomme: yet banished they away blindly, in their thoughts became fooles, and perished in their folly. There can bee none other end of such as draweth nigh to G O D by knowledge, and yet depart from him in vnthankfulness, but vtter destruction. This experience saw Dauid in his dayes. For in his Psalm he saith, Behold they which withdraue themselves from thee, shall perish, for thou hast destroyed them all that are strayed from thee.

Psal. 72.

Iere. 15.

This experience was perceiued to be true, of that holy Prophet Ieremie: O Lord (saith he) whatsoever they be that forsake thee, shall be confounded, they that depart from thee, shall be written in the earth, and soone forgotten. It profiteth not (good people) to heare the goodnes of G O D declared vnto vs, if our hearts bee not inflamed thereby to honour and thanke him. It profited not the Jewes which were G O D S elect people, to heare much of G O D, seeing that hee was not receiued in their hearts by faith, nor thanked for his benefits bestowed vpon them: their vnthankfulness was the cause of their destruction. Let vs eschew the manner of these before rehearsed, and follow rather the example of that holy Apostle Saint Paul, who when in a deepe meditation he did beholde the marueilous proceedings of Almighty G O D, and considered his infinite goodnesse in the ordering of his creatures, hee burst out into this conclusion: Surely (saith he) of him, by him, and in him, be all things. And this once pronounced, he stucke not still at this point, but forthwith thereupon ioyned to these words, To him bee glorie and praise for euer, Amen.

Rom. 11.

Upon the ground of which words of Saint Paul (good audience) I purpose to build my exhortation of this day vnto you. Wherein I shall see my endeuour, first to proue vnto you that all good things come downe vnto vs from aboue from the father of light. Secondly, that Iesus Christ his Sonne and our Saviour, is the meane by whom wee receiue his liberall goodnesse. Thirdly, that in the power and vertue of the holy Ghost, wee be made meete and able to receiue his gifts and graces which things distinctly and aduisedly considered in our mindes, will needs compell vs in most low reuerence, after our bounden duetie, to wayes to render him thanks againe, in some satisfaction of our good hearts for his deserts vnto vs. And that the entreating of this matter in hand may be to the glorie of Almighty G O D: let vs, in one faith and Charitie call vpon the father of mercie, from whom commeth every good gift, and every perfect gift, by the mediation of his welbeloued Sonne our Saviour, that we may be assisted with the presence of his holy Spirit, and profitably on both parts, to demaund our selues in speaking and hearkening to the saluation of our soules.

In the beginning of my speaking vnto you, good Christian people) suppose not that I doe take vpon mee to declare vnto you the excellent power, or the incomparable wisdom of Almighty GOD, as though I would haue you beleue that it might be expressed vnto you by words. Nay it may not be thought, that that thing may bee comprehended by mans words, that is incomprehensible. And too much arrogancie it were for dust and ashes, to thinke that he can worthily declare his maker. It passeth far the darke vnderstanding and wisdom of a mortall man, to speake sufficiently of that diuine Maiestie, which the Angels cannot vnderstand. wee shall therefore lay apart to speake of the profound and vnderstandable nature of Almighty GOD, rather acknowledging our weakenesse, then rashly to attempt that is aboue all mans capacitie to compasse. It shall better suffice vs in lowe humilitie to reuerence and dread his Maiestie, which wee can not compise, then by ouermuch curious searching to be overcharged with the glorie. We shall rather turne our whole contemplation to answere a while his goodnesse towards vs, wherein we shall be much more profitably occupied, and more may we be bold to search. To consider the great power hee is of, can but make vs dread and feare. To consider his high wisdom might vtterly discomfort our frailtie to haue any thing to doe with him. But in consideration of his inestimable goodnesse, we take good heart againe to trust well vnto him. By his goodnesse wee be assured to take him for our refuge, our hope and comfort, our mercifull father, in all the course of our liues. His power and wisdom, compelleth vs to take him for GOD omnipotent, inuisible, hauing rule in heauen and earth, hauing all things in his subiection, and will haue none in counsell with him, nor any to aske the reason of his doing. For he may do what liketh him, and none can resist him. For he worketh all things in his secret iudgement to his owne pleasure, yea euen the wicked to damnation saith Salomon. By the reason of this nature, he is called in Scripture, consuming fire, hee is called a terrible and fearefull GOD. Of this behalfe therefore, we haue no familiarity, no access vnto him, but his goodnesse againe tempereth the rigour of his high power, and maketh vs bold, and putteth vs in hope that hee will be conuersant with vs, and easie vnto vs.

Dan. 12.

Prou. 16.

Heb. 11.

It is his goodnesse that mooueth him to say in Scripture: It is my delight to be with the children of men. It is his goodnesse that mooueth him to call vs vnto him, to offer vs his friendship and presence. It is his goodnesse that patiently suffereth our straying from him, and suffereth vs long, to wime vs to repentance. It is of his goodnesse that wee bee created reasonable creatures, where else hee might haue made vs brute beasts. It was his mercie to haue vs borne among the number of Christian people, and thereby in a much more nighnesse to saluation, where we might haue beene borne (if his goodnesse had not bene) among the Danims, cleane vnto from GOD, and the hope of ouerlasting life. And what other thing doth his louing and gentle voice spoken in his word, where hee calleth vs to his presence and friendship,

Prou. 8.

but declare his goodnesse, onely without regard of our worthinesse: And what other thing doeth stirre him to call vs to him, when wee be strayed from him, to suffer vs patiently, to winne vs to repentance, but onely his singular goodnesse, no whitte of our deseruing? Let them all come together that bee now glorified in heauen, and let vs heare what answere they will make in these poyntes afoze rehearsed, whether their first creation was in G O D S goodnesse, or of themselves. Forsooth Dauid would make answere for them all, and say, Know yee for suretie, euen the Lord is G O D, he hath made vs, and not we our selues. If they were asked againe, who should bee thanked for their regeneration? for their iustification? and for their saluation? whether their desertes, or G O D S goodnesse onely? Although in this point, euery one confesse sufficiently the trueth of this matter in his owne person: yet let Dauid answere by the mouth of them all at this time, who cannot chuse but say, Not to vs, O Lord, not to vs, but to thy Name giue all the thanke, for thy louing mercie, and for thy truethe sake. If we should aske againe, from whence came their glorious workes and deedes, which they wrought in their liues, wherewith G O D was so highly pleased and worshipped by them? Let some other witnesse bee brought in, to testifie this matter, that in the mouth of two or thre may the trueth bee knowne.

Esa. 26.

1. Cor. 3.

Actes 17.

Verily that holy Prophet Esay beareth record, and sayth, O Lord, it is thou of thy goodnesse that hast wrought all our workes in vs, not wee our selues. And to vphold the trueth of this matter, against all iusticiaries and hypocrites, which robbe Almighty G O D of his honour, and ascribe it to themselves, Saint Paul bringeth in his beliefe: Wee be not (saith he) sufficient of our selues, as of our selues one to thinke any thing: but all our ablenesse is of G O D S goodnesse, for hee it is in whom wee haue all our being, our liuing, and moouing. If yee will know furthermore, where they had their gifts and sacrifices, which they offered continually in their liues to Almighty G O D, they cannot but agree with Dauid, where hee saith: Of thy liberall hand, O Lord, we haue receiued that we gaue vnto thee. If this holy company therefore confesse so constantly, that all the goods and graces wherewith they were indued in soule, came of the goodnesse of G O D onely: what more can be said to prooue that all that is good, commeth from Almighty G O D? Is it meete to thinke that all spirituall goodnes commeth from G O D aboue onely: and that other good things, either of nature or of fortune (as we call them) commeth of any other cause? Doeth G O D of his goodnesse adorne the soule, with all the powers thereof, as it is: and commeth the gifts of the body, wherewith it is indued, from any other? If he doth the more, cannot he doe the lesse? To iustifie a sinner, to new create him from a wicked person to a righteous man, is a greater act (saith S. Augustine) then to make such a new heauen & earth as is already made. Wee must needs agree, that whatsoever good thing is in vs, of grace, of nature or of fortune, is of G O D only, as the only authour and worker. And

And yet it is not to be thought, that **GOD** hath created all this whole vniuersall world as it is, and thus once made, hath giuen it vp to be ruled and vsed after our owne wits and deuice, and so taketh no more charge thereof. As we see the shipwright, after he hath brought his shippe to a perfect end, then deliuereth it to the Mariners, and taketh no more care thereof. Nay **GOD** hath not so created the world, that hee is carelesse of it; but hee still preserueth it by his goodnesse, hee still stayeth it in his creation. For els without his speciall goodnesse, it could not stand long in his condition. And therefore Saint Paul saith, that he preserueth all things, and beareth them vp still in his word, lest they should fall without him to their nothing againe, whereof they were made. If his especiall goodnesse were not euery where present, euery creature should be out of order, and no creature should haue his proprietie wherein hee was first created. Hee is therefore inuisible euery where, and in euery creature, and fulfilleth both heauen and earth with his presence. In the fire, to giue heat, in the water to giue moisture, in the earth to giue fruit, in the heart to giue his strength, yea in our bread and drinke is hee, to giue vs nourishment, where without him the bread and drinke cannot giue sustenance, nor the hearbe health, as the wise man plainly confesseth it, saying, It is not the increase of fruits that feedeth men, but it is thy word (**O Lord**) which preserueth them that trust in thee. And Moses agreeth to the same, when he saith, Mans life resteth not in bread onely, but in euery word which proceedeth out of **GODS** mouth. It is neither the hearbe nor the plaister, that giueth health of themselves, but thy word, **O Lord** (saith the wiseman) which healeth all things. It is not therefore the power of the creatures which worketh their effects, but the goodnesse of **GOD** which worketh in them. In his word truely doeth all things consist. By that same word that heauen and earth were made, by the same are they vpholden, maintained, and kept in order (saith S. Peter) and shall be till Almighty **GOD** shall withdrow his power from them, and speake their dissolution. If it were not thus, that the goodnesse of **GOD** were effectually in his creatures to rule them, how could it bee that the maine sea, so raging and labouring to ouerflow the earth, could bee kept within his bounds and bankes as it is? That holy man Iob evidently spied the goodnesse of **GOD** in this point, and confessed, that if hee had not a speciall goodnesse to the preservation of the earth, it could not but shortly be ouerflowed of the sea. How could it be that the elements, so diuers and contrary as they be among themselves, should yet agree and abide together in a concord, without destruction one of another to serue our vse, if it came not onely of **GODS** goodnesse so to temper them? How could the fire not burne and consume all things, if it were let loose to goe whither it would, and not stayed in his sphere by the goodnesse of **GOD**, measurably to heat these inferiour creatures to their riping? Consider the huge substance of the earth, so heauie and great as it is: How could it stand stably in the space as it doth, if **GODS** goodnesse reserued it not so for vs to trauell on? It is thou **O Lord** (saith Dauid) which hast founded the earth in his stabilitie, and during thy word, it shall neuer reele or

Heb. 2.

Heb. 3.

Wisd. 16.

Deut. 8.

Wisd. 17.

2. Pet. 3.

Psal. 103.

Iob. 38.

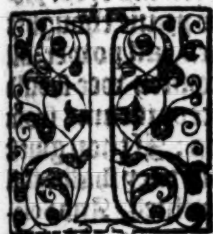
Wisd. 7.

Wisd. 9.

Wisd. 9.

fall downe. Consider the great strong beasts and fishes, farre passing the strength of man, how fierce soeuer they be and strong, yet by the goodnes of GOD they preuaile not against vs, but are vnder our subiection, and serue our vse. Of whom came the inuention thus to subdue them, and make them fit for our commodities? Was it by mans braine: nay rather this inuention came by the goodnesse of GOD, which inspired mans vnderstanding to haue his purpose of euery creature. Who was it (saith Iob) that put will and wisdom in mans head, but GOD onely his goodnesse? And as the same saith againe, I perceiue that euery man hath a munde, but it is the inspiration of the Almighty that giueth vnderstanding. It could not be verily (good Christian people) that man of his own wit vpholden, should inuent so many and diuerse deuises in all crafts and sciences, except the goodnesse of Almighty GOD had bene present with men, and had stirred their wits and studies of purpose to know the natures and disposition of all his creatures, to serue vs sufficiently in our needes and necessities. Yea, not only to serue our necessities, but to serue our pleasures and delight, more then necessitie requireth. So liberall is GODS goodnesse to vs, to prouoke vs to thanke him, if any hearts we haue. The wise man in his contemplation by himselfe, could not but graunt this thing to bee true that I reason vnto you. In his hands (saith he) be we, and our words, and all our wisdom, and all our sciences and workes of knowledge. For it is hee that gaue mee the true instruction of his creatures, both to know the disposition of the world, and the vertues of the elements, the beginning and end of times, the change and diuersities of them, the course of the yeere, the order of the starres, the natures of beasts, and the powers of them, the power of the windes, and thoughts of men, the differences of planets, the vertue of rootes, and whatsoeuer is hid and secret in nature, I learned it. The artificer of all these taught me this wisdom. And further hee saith, Who can search out the things that bee in heauen? for it is hard for vs to search such things as be on earth, and in daily sight afore vs. For our wittes and thoughts (saith he) be imperfect, and our policies vncertaine. No man can therefore search out the meaning in these things, except thou giuest wisdom, and sendest thy Spirit from aboue. If the wise man thus confesseth all things to be of GOD, why should not we acknowledge it? and by the knowledge of it, consider our duty to GOD-ward, and giue him thanks for his goodnes? I perceiue that I am far heere overcharged with the plentie and coppy of matter, that might be brought in for the prooofe of this cause. If I should enter to shew how the goodnesse of Almighty GOD appeared euery where in the creatures of the world, how maruelous they be in their creation, how beautifull in their order, how necessary they bee to our vse: all with one voyce must needes graunt their Authour to be none other but Almighty GOD, his goodnesse must they needs extoll and magnifie euery where, to whom bee all honour and glorie for evermore.

The second part of the Homily for Rogation weeke.



In the former part of this Homilie (good Christian people) I haue declared to your contemplation, the great goodnesse of Almighty GOD, in the creation of this world, with all the furniture thereof, for the use and comfort of man, whereby wee might rather bee moued to acknowledge our dutie againe to his maiestie. And I trust it hath wrought not only beliefe in you, but also is hath moued you to render your thanks secretly in your hearts to Almighty GOD for his louing kindnes. But yet peradventure some will say, that they canne agree to this; that all that is good partayning to the soule, or whatsoever is created with vs in body, should come from GOD, as from the authour of all goodnesse and from none other. But of such things as bee without them both, I meane such good things which wee call goods of fortune, as riches, authority, promotion, and honour some men may thinke, that they should come of our industry and diligence, of our labour and trauaile, rather then supernaturally. Now then consider, good people, if any authour there bee of such things concurrant wth mans labour and endeouour, were it meete to ascribe them to any other then to GOD? as the Paganes Philosophers and Poets did erre,, which tooke fortune, and made her a goddesse to be honoured, for such things? GOD forbid (good Christian people) that this imagination should earnestly bee receiued of vs that bee worshippers of the true GOD, whose workes and proceedings bee reuelled manifestly in his word. These bee the opinions and sayings of infidels, not of true Christians. For they indeede (as Iob maketh mention) beleue and say, that GOD hath his residence and resting place in the cloudes, and considereth nothing of our matters. Epicures they bee that imagine that he walkech about the coastes of the heauens, & hath no respect of these inferiour things, but that all these things should procede either by chance or at aduenture, or else by disposition of fortune, and GOD to haue no stroke in them. What other thing is this to say, then as the foole supposeth in his heart, there is no GOD? whom we shall none otherwise reprove, then with GODs owne wordes by the mouth of Dauid. Heare my people (saith he) for I am thy GOD, thy very GOD. All the beastes of the wood are mine. Sheepe and oxen that wander in the mountaines. I haue the knowledge of all the fowles of the ayre, the beauty of the felds is my handy worke, mine is the whole circuite of the world, and all the plenty that is in it. And againe the prophet Ieremie. Thinkest thou that I am a GOD of the place nigh me (saith the Lord) and not a GOD farre of? Can a man hide himselfe in so secret a corner, that

Iob. 22.

Psal. 14.

Psal. 50.

Iere. 23.

that I shall not see him? Do not I fulfill and replenish both heaven and earth, saith the Lord: which of these two should be most beleueed? For tune whom they paint to bee blinde of both eyes, euer unstable and vnconstant in her wheele, in whose handes they say these things bee? O GOD, in whose hand and power these things bee indeed, who for his trueth and constancie was yet neuer reproued? For his sight looketh thorough heauen and earth, and seeth all things presently with his eyes. Nothing is too darke or hidden from his knowledge, not the priue thoughts of mens mindes. Trueth it is, that GOD is all riches, all power, all authoritie, all health, wealth, and prosperity, of the which wee should haue no part without his liberall distribution, and except it came from him above. David first testifieth of riches and possessions: If thou giuest good lucke, they shall gather, and if thou openest thy hand, they shall be full of goodnesse: but if thou turnest thy face they shall be troubled. And Solomon saith, It is the blessing of the Lord that maketh rich men. To this agreeth that holy woman Anne, where shee saith in her song: It is the Lord that maketh the poore, and maketh the rich, it is hee that promoteth and pulleth downe, hee can raise a needy man from his miserie, and from the dunghill, hee can lift vp a poore personage to sit with princes, and haue the seate of glory: for all the coastes of the earth be his. Now if any man will aske, what shall it auail him to know that euery good gift, as of nature and fortune (so called) and euery perfect gift, as of grace, concerning the soule, to be of GOD, and that it is his gift only? Forsooth for many causes it is conuenient for vs to know it. For so shall we know (if wee confesse the trueth) who ought iustly to bee thanked for them. Our pride shall be thereby abated, perceiuing naught to come of our selues but sinne and vice: if any goodnesse bee in vs, to referre all laude and prayse to the same to Almighty GOD. It shall make vs to aduance our selues before our neighbour, to dispise him for that hee hath fewer giftes, seeing GOD giueth his giftes where hee will. It shall make vs by the consideration of our giftes, not to extoll our selues before our neighbours. It shall make the wise man not to glory of his wisdom, nor the strong man in his strength, nor the rich to glory in his riches, but in the liuing GOD, which is the authour of all these: lest if we should doe so, wee might be rebuked with the wordes of Saint Paul, what hast thou, that thou hast not receiued? & if thou hast receiued it, why gloryest thou in thy selfe, as though thou haddest not receiued it? To confesse that all good things cometh from Almighty GOD, is a great point of wisdom, my friendes: for so confessing, we know whither to resort for to haue them, if wee want, as Saint Iames biddeth vs, saying, If any man wanteth the gift of wisdom, let him aske it of GOD that giues it, and it shall bee giuen him. As the wise man in the want of such a like gifte, made his recourse to GOD for it, as hee testifieth in his booke: After I knew (saith hee) that otherwise I could not be chaste, except GOD granted it, (and this was as hee there writeth, hee wisdom to know whose gifte it was) I made haste to the Lord, and earnestly besought him, euen from the rootes of my heart, to haue it. I would to
GOD

Psal. 104.

Prou. 10.

1. King. 3.

Ierem. 9.

1. Cor. 4.

Iames 1.

Sap. 10.

GOD (my friendes) that in our wants and necessities, we would goe to **GOD**, as Saint Iames biddeth, and as the wise man teacheth vs that hee did. I would wee beleueed stedfastly that **GOD** only giues them: If wee did, wee shoulde not seeke our want and necessitie of the deuill and his ministers so oft as wee doe, as dayly experience declareth it. For if wee stand in necessitie of corporall health, whither goe the common people, but to charmes, witchcraftes and other delusions of the Deuill? If wee knewe that **GOD** were the authour of this gift, wee woulde only vse his meanes appoynted, and hide his leylure, till hee thought it good for vs to haue it giuen. If the Merchaunt and worldly occupier knew that **GOD** is the giuer of riches, hee woulde content himselfe with so much as by iust meanes approued of **GOD**; hee coulde get to his liuing, and would be no richer then trueth would suffer him; hee woulde neuer procure his gaine and aske his goods at the Deuils hand. **GOD** forbid ye will say, that any man should take his riches of the Deuill. Verily so many as increase them selues by vsurie, by extortion, by periury by stealth, by deceits and craft, they haue their goods of the Deuils gift. And all they that giue themselves to such meanes, and haue renounced the true meanes that **GOD** hath appoynted, haue forsaken him, and are become worshippers of the Deuill, to haue their luhers and aduantages. They be such as kneele downe to the deuill at his bidding, and worship him: for he promiset them for so doing, that he will giue them the world, and the goods therein. They cannot otherwise better serue the deuill, then to doe his pleasure and commandement: And his motion and will it is, to haue vs forsake the trueth, and betake vs to falsehood, to lyes and periuries. They therefore which beleue perfectly in their heart that **GOD** is to be honoured, and requested for the gift of all things necessary, would vse none other meanes to relieue their necessities but trueth and verity, and would serue **GOD** to haue compere of all things necessary. The man in his neede would not releue his want by stealth. The woman would not relieue her necessity and pouerty by giuing her body to other in adulterie for gaine. If **GOD** be the authour indeede of life, health, riches, and welfare, let vs make our recourse to him, as the authour, and we shall haue it, saith Saint Iames. Pea it is his wisdom by the wise man therefore to know whose gift it is, for many other skilles it is wisdom to know and beleue that all goodnesse and graces be of **GOD**, as the authour. Which thing well considered, must needes make vs thinke that we shall make account for that which **GOD** giueth vs to possesse, and therefore shall make vs to be more diligent well to spend them to **GOD**s glory, and to the profite of our neighbour, that we may make a good account at the last, and be prayesd for good steads, that we may heare these wordes of our Iudge: Well done good seruant and faithfull; thou hast bene faithfull in little, I will make thee ruler ouer much, goe in into thy Masters joy. Besides, to beleue certainly **GOD** to be the authour of all the giftes that we haue, shall make vs to be in silence and patience when they be taken a-
gaine

Marth. 24

gaine from vs. For as **G O D** of his mercy doeth grant vs them to be: So other whiles he doeth iustly take them againe from vs, to prooue our patience, to exercise our faith, and by the meanes of the taking away of a few, to bestow the more warily these that remaine, to teach vs to be them the more to his glorie, after hee giueth them to vs againe. Many there be that with mouth can say that they beleue that **G O D** is the author of euery good gift that they haue: but in the time of temptation they goe backe from this beleefe. They say it in worde, but deny it in deede. Consider the custome of the world, and see whether it bee not true. Behold the rich man that is indued with substance, if by any aduersitie his goodes bee taken from him, how fumeth and fretteth he? How murmureth hee and dispayreth? He that hath the gift of good reputation, if his name bee any thing touched by the detractour, how vnquiet is he? how busie to reuenge his dispite? If a man hath the gifte of wisdom, and fortune to bee taken of some euill willer for a foole, and is so reported: how much doeth it grieve him to bee so esteemed? Thinke yee that they beleue constantly that **G O D** is the author of these giftes? If they beleue it verely, why should they not patiently suffer **G O D** to take away his giftes againe, which hee gaue them freely, and lent for a time? But ye will say, I could bee content to resigne to **G O D** such giftes, if hee tooke them againe from me: But now are they taken from mee by euill chances and false shewes, by naughtie wretches, how should I take this thing patiently? To this may be answered, that Almighty **G O D** is of his nature inuisible, and commeth to no man visible after the manner of man, to take away his giftes that hee lent. But in this point whatsoever **G O D** doeth, hee bringeth it about by his instrumentes ordained thereto. Hee hath good Angels, hee hath euill angels, hee hath good men, and hee hath euill men, hee hath haile and raine, hee hath wind and thunder, hee hath heate and cold. Innumerable instruments hath hee, and messengers, by whom againe hee asketh such giftes as he committeth to our trust, as the wise man confesseth, The creature must needes waite to serue his maker, to bee fierce against vniust men to their punishment. For as the same author saith, He armeth the creature, to reuenge his enemies, and other whiles to the probation of our faith, streth hee by such stormes. And therefore by what meane and instrument soeuer **G O D** takes from vs his giftes, we must patiently take **G O D**s iudgement in worth, and acknowledge him to bee the taker and giuer, as Iob saith: The Lord gaue, and the Lord tooke, when yet his enemies draue his cattell away, and when the deuill slewe his childzen, and afflicted his body with grievous sicknesse. Such meekenesse was in that holy King and Prophet Dauid, when hee was reuiled of Semei in the presence of all his hoste, hee tooke it patiently, and reuiled not againe, but as confessing **G O D** to be the author of his innocency and good name, and offering it to bee at his pleasure: Let him alone (saith hee to one of his seruants that would haue reuenged such dispite) for **G O D** hath commanded him to curse Dauid, and peradventure **G O D** intendeth thereby

Sap. 17.

Iob. 1.

2. King. 16.

therby to render mee some good turne for this curse of him to day. And though the minister other whiles doeth euill in his acte, proceeding of malice, yet foras much as **G O D** turneth his euill act to a prooffe of our patience, wee shoulde rather submit our selfe in patience, then to haue indignation at **G O D S** rodde, which peraduenture when hee hath corrected vs to our nurture, he will cast it into the fire, as it deserueth. Let vs in like maner truly acknowledge all our gifts and prerogatiues, to be so **G O D S** gifts, that wee shall bee ready to resigne them vp at his will and pleasure againe. Let vs throughout our whole liues confesse all good thinges to come of **G O D**, of what name or nature soeuer they bee, not of these corruptible thinges only, whereof I haue now last spoken, but much more of all spirituall graces behoueable for our soule, without whose goodnesse no man is called to faith, or staied therein, as I shall hereafter in the next part of this Homilie declare to you. In the meane season forget not what hath already bene spoken to you, forget not to bee comfortable in your iudgements to the truth of his doctrine, and forgette not to practise the same in the whole state of your life, whereby yee shall obtaine the blessing promised by our Saviour Christ: Blessed bee they which heare the word of **G O D**, and fulfill it in life. Which blessing hee grant to vs all, who raigneth ouer all, one **G O D** in Trinitie, the Father, the Sonne, and the holy Ghost, to whom bee all honour and glorie for ever. Amen.

The

¶ The third part of the Homilie for Rogation Week.

Ephes. 2.

1. Pet. 1.

I promised to you to declare that all spirituall gifts and graces come specially from G O D. Let vs consider the trueth of this matter, and heare what is declared first of the gift of faith, the first entry into the Christian life, without which no man can please G O D. For Saint Paul confesseth it plainly to be G O D's gift, saying, Faith is the gift of G O D. And againe Saint Peter sayth, It is of G O D's power that we be kept through faith to saluation. It is of the goodnesse of G O D that we falter not in our hope vnto him. It is verily G O D's worke in vs, the charitie where with wee loue our brethren. If after our fall wee repent, it is by him that we repent, which reacheth forth his mercifull hand to rayse vs vp. If any will we haue to rise, it is he that preuenteth our wil, and disposeth vs thereto. If after contrition wee feeble our conscience at peace with G O D through remission of our sinne, and so be reconciled againe to his fauour, and hope to be his children and inheritors of euermoring life: who worketh these great miracles in vs? our worthinesse, our deservings and indeuours, our wits, and vertue? Nay verily: Saint Paul will not suffer flesh and clay to presume to such arrogancie, and therefore sayth, All is of G O D which hath reconciled vs to himselfe by Iesus Christ. For G O D was in Christ when he reconciled the world vnto himselfe. G O D the father of all mercy, wrought this high benefite vnto vs, not by his owne person: but by a meane, by no lesse meane then his onely beloued Sonne, whom he spared not from any paine and trauaile that might doe vs good. For vpon him he put our sinnes, vpon him he made our ransome, him he made the meane betwixt vs and himselfe, whose mediation was so acceptable to G O D the father, through his absolute and perfect obedience, that he tooke his act for a full satisfaction of all our disobedience and rebellion, whose righteousness he tooke to weigh against our sinnes, whose redemption hee would haue stand against our damnation. In this poynt, what haue we to muse within our selues good friends? I thinke no lesse then that which S. Paul sayd, in the remembrance of this wonderfull goodnesse of G O D. Thankes be to Almighty G O D, through Christ Iesus our Lord: for it is hee for whose sake wee receiued this high gift of grace. For as by him (being the euermoring wisdom) hee wrought all the world and that is contained therein: So by him onely and wholly, would hee haue all things restored againe in heauen and in earth. By this our heavenly Mediatour therefore doe we know the fauour and mercy of G O D the father, by him know we his will and pleasure towards vs, for he is the brightnesse

Rom. 7.

Ephes. 1.

brightnesse of his fathers glory, and a very cleare image and paterne of his substance. It is hee whom the father in heauen delighteth to haue Matth. 3. for his welbeloued Sonne, whom he authorized to be our teacher, whom he charged vs to heare, saying, Heare him. It is hee by whom the father of heauen doeth blesse vs with all spirituall and heauenly gifts, for Ephes. 1. whose sake and fauour (writeth Saint Iohn) we haue receiued grace and Iohn. 1. fauour. To this our Sauour and Mediatour, hath **G O D** the father given the power of heauen and earth, and the whole iurisdiction and authority, to distribute his goods and gifts committed to him: for so writeth the Apostle, To euery one of vs is grace giuen, according to the measure of Christes giuing. Ephes. 4. And thereupon to execute his authority committed, after that he had brought sinne and the Deuill to captiuitie, to bee no more hurtfull to his members, hee ascended by to his father againe, and from thence sent liberall giftes to his welbeloued seruants; and hath still the power to the worldes ende to distribute his fathers giftes continually in his Church, to the establishment and comfort thereof. And by him hath Almighty **G O D** decreed to dissolue the world, to call all before him, to iudge both the quicke and the dead, and finally by him shall be condemne the wicked to eternall fire in hell, and giue the good eternall life, and set them assuredly in presence with him in heauen for euermore. Thus yee see how all is of **G O D**, by his Sonne Christ our Lord and Sauour. Remember I say once againe your duetie of thanks, let them be neuer to want, still inioyne your selfe to continue in thanksgiving, yee can offer to **G O D** no better sacrifice: for hee sayth himselte, It is the sacrifice of prayse and thanks that shall honour me. Which thing was well perceiued of that holy prophet Dauid, when hee so earnestly spake to himselte thus, O my soule, blesse thou the Lord, and all that is within Psal. 54. me blesse his holy Name. I say once againe: O my soule blesse thou the Psal. 105. Lord, and neuer forget his manifold rewardes. **G O D** giue vs grace (good people) to know these things, and to feele them in our hearts. This knowledge and feeling is not in our selfe, by our selfe it is not possible to come by it; a great pitie it were if we should loose so profitable knowledge. Let vs therefore meekely call vpon that bountifull spirit the holy Ghost, which proceedeth from our father of mercy, and from our Mediatour Christ, that he would assist vs, and inspire vs with his presence, that in him we may be able to heare the goodnesse of **G O D** declared vnto vs to our saluation. For without his liuely and secret inspiration, can we not once so much as speake the Name of our Mediatour, as S. Paul plainly testifieth: No man can once name our Lord Iesus Christ, but in the holy Ghost. Much lesse should we be able to beleue and know these great mysteries that be opened to vs by Christ. Saint Paul saith, that no man can 1. Cor. 11. know what is of **G O D**, but the spirit of **G O D**. As for vs (saith he) we 1. Cor. 2. haue receiued not the spirit of the world, but the spirit which is of **G O D**, for this purpose: that in that holy spirit we might know the things that bee giuen vs by Christ. The wise man saith, that in the power and vertue of the holy Ghost, resteth all wisdom, and all ability to know **G O D**, and to please him. For he writeth thus, we know that it is not in mans

Wisd. 9.

Galat. 4.

Rom. 8.

1. Cor. 12.

Jerem. 9.

Iohn. 5.

Wisd. 13.

Psal. 1.

Psal. 119.

power to guide his goings. No man can know thy pleasure except thou giuest wisdom, and sendest thy holy Spirit from above. Send him downe therefore (prayeth he to G O D) from the holy heavens, and from the throne of thy Maiestie, that he may be with me, and labour with me, that so I may know what is acceptable before thee. Let vs with so good heart pray, as he did, and we shall not faile but to haue his assistance. For he is soone seene of them that loue him, he will be found of them that seeke him: For very liberall and gentle is the spirit of wisdom. In his power shall we haue sufficient abilitie to know our duety to G O D, in him shall we be comforted and couraged to walke in our duety, in him shall we meete vessels to receiue the grace of Almighty G O D: for it is he that purgeth and purifieth the minde by his secret working. And hee onely is present euery where by his inuisible power, and containeth all things in his dominion. Hee lighteneth the heart to conceiue worthy thoughts to Almighty G O D, he sitteth in the tongue of man to stirre him to speake his honour, no language is hid from him, for he hath the knowledge of all speach, he onely ministreth spirituall strength to the powers of our soule and body. To hold the way which G O D had prepared for vs, to walke rightly in our iourney, wee must acknowledge that it is in the power of his spirit which helpeth our infirmitie. That wee may boldly come in prayer, and call vpon Almighty G O D as our Father, it is by this holy spirit, which maketh intercession for vs with continuall sighes. If any gift we haue wherewith we may worke to the glory of G O D, and profite of our neighbour, all is wrought by his owne and selfe same spirit, which maketh his distributions peculiarly to euery man as hee will. If any wisdom wee haue, it is not of our selues, we cannot glory therein as begun of our selues, but we ought to glory in G O D from whom it came to vs, as the Prophet Ieremie writeth: Let him that reioyceth, reioyce in this, that hee vnderstandeth and knoweth mee, for I am the Lord which shew mercy, iudgement, and righteousnesse in the earth, for in these things I delight, saith the Lord. This wisdom cannot bee attained, but by the direction of the spirit of G O D, and therefore it is called spirituall wisdom. And no where can we more certainly search for the knowledge of this will of G O D (by the which wee must direct all our workes and deedes) but in the holy Scriptures, for they be they that testifie of him, sayth our Sauour Christ. It may bee called knowledge and learning that is otherwhere gotten without the word: but the wise man plainly testifieth, that they all bee but bayne which haue not in them the wisdom of G O D. Wee see to what vanitie the olde Philosophers came, who were destitute of this science, gotten and searched for in his word. Wee see what vanitie the schoole doctrine is mixed with, for that in this word they sought not the will of G O D, but rather the will of reason, the trade of custome, the path of fathers, the practise of the Church. Let vs therefore reade and reuolue the holy Scripture both day and night, for blessed is hee that hath his whole meditation therein. It is that that giueth light to our seete to walke by. It is that which giueth wisdom to the simple & ignorant. In it may we finde eternall life.

In the holy Scriptures finde wee Christ, in Christ finde wee G O D: for hee it is that is the expresse Image of the father. He that seeth Christ, seeth the father. And contrariwise, as Saint Ierome sayth, the ignorance of Scripture, is the ignorance of Christ. Not to know Christ, is to bee in darkenesse, in the middes of our worldly and carnall light of reason and philosophie. To bee without Christ, is to be in foolishnesse: for hee is the onely wisdom of the father, in whom it pleased him that all fulnesse and perfection should dwell. With whom whosoever is indued in heart by faith, and rooted fast in charity hath layde a sure foundation to build on, whereby hee may bee able to comprehend with all Saints what is the breadth, length, and depth, and to know the loue of Christ. This vniuersall and absolute knowledge, is that wisdom which S. Paul willeth these Ephesians to haue, as vnder heauen the greatest treasure that can bee obtained. For of this wisdom the wise man writeth thus of his experience, All good things came to mee together with her, and innumerable riches through her handes. And addeth moreover in that same place. She is the mother of all these things: for shee is an infinite treasure vnto men, which whoso vse, become partakers of the loue of G O D. I might with many words moue some of this audience to search for this wisdom, to sequester their reason, to followe G O D S commaundement, to cast from them the witts of their braines, to fauoure this wisdom, to renounce the wisdom and policie of this sond world, to tast and sauoure that whereunto the fauour and will of G O D hath called them, and willeth vs finally to enioy by his fauour, if wee would giue eare: But I will haste to the third part of my text, wherein is expessed further in sapience, how G O D giueth his elect vnderstanding of the motions of the heauens, of the alterations and circumstances of time. Which as it followeth in words more plentiful in the text which I haue last cited vnto you: so it must needes follow in them that be indued with this spirituall wisdom. For as they can search where to finde this wisdom, and know of whom to aske it: So know they againe that in time it is founde, and can therefore attemper themselves to the occasion of the time, to suffer no time to passe away, wherein they may labour for this wisdom. And to encrease therein, they know how G O D of his infinite mercie and lenitie giueth all men heere time and place of repentance. And they see how the wicked (as Iob writeth) abuse the same to their pride, and therefore doe the godly take the better holde of the time, to redeeme it out of such vse as it is spoiled in by the wicked. They which haue this wisdom of G O D, can gather by the diligent and earnest studie of the worldlings of this present life, how they waite their times, and applie themselves to euery occasion of time and to get riches, to encrease their lands and patrimonie. They see the time passe away, and therefore take hold on it, in such wise, that other whiles they will with losse of their sleepe and ease, with suffering many paines, catch the offer of their time, knowing that that which is past can not bee returned againe, repentance may follow, but remedy in none. Why should not they then that be spirituall wise in their generation, waite their time to encrease as fast in their state, to winne and gayne euerlastingly? They

Psal. 19.

Iohn 5.

H. b. 1.
Iohn 14.

Coloss. 2.

Eph. 3.

Sap. 7.

Iob 14.

Iere. 8.

Ephes. 2.

Luke 19.

Esa. 65.

Iob 22.

Sap. 1.

Heb. 11.

Heb. 10.

reason what a brute forgetfulness it were in man indued with reason, to be ignorant of their times and tides, when they see the Turtle doe, the Storke, and the Swallow to waite their times, as Ieremie saith: The Storke in the ayre knoweth her appointed times, the Turtle, the Crane, and the Swallow obserue the time of their comming: but my people knoweth not the iudgement of the Lord. S. Paul willet vs to redeeme the time, because the dayes are euill. It is not the counsell of Saint Paul onely, but of all other that euer gaue precepts of wisdom.

There is no precept more seriously giuen and commanded, then to know the time. Yea Christian men for that they heare how grievously God complaineth, and threatneth in the Scriptures them which will not know the time of his visitations are learned thereby, the rather earnestly to apply themselves thereunto. After our Saviour Christ had prophesied with weeping teares of the destruction of Jerusalem at the last hee putteth the cause: For that thou hast not known the time of thy visitation. O Englands, ponder the time of God's mercifull visitation which is heved thee from day to day, and yet wilt not regard it, neither wilt thou with his punishment bee driuen to thy duty, nor with his benefites bee prouoked to thanks! If thou knewest what may fall vpon thee for thine vnthankfulness, thou wouldest prouide for thy peace. Brethren, howsoeuer the world in generall is forgetfull of God, let vs particularly attend to our time, and winne the time with diligence, and applye our selues to that light and grace that is offered vs, let vs, if God's fauour and iudgements which he worketh in our time, cannot stir vs to call home to our selfe to doe that belonging to our saluation: At the leaste way, let the malice of the diuel, the naughtines of the worlde, which wee see exercised in these perilous and last times, wherein wee see our daies so dangerously set, prouoke vs to watch diligently to our vocation, to walke and goe forwarde therein.

Let the miserie and short transitorie ioyes spied in the casualtie of our dayes, moue vs while wee haue them in our handes, and seriously stir vs to be wise, and to expend the gracious good will of God to vs ward, which all the day long stretcheth out his handes (as the prophet saith) vnto vs, for the most part his mercifull handes, sometime his heauie handes, that wee, beeing learned thereby, may escape the danger that must needs fall on the vnjust, who leade their daies in felicitie and pleasure, without the knowinge of God's will towarde them, but suddenly they goe downe into hell. Let vs bee founde watchers, founde in the peace of the Lorde, that at the laste day wee may bee found without spot, & blamelesse: yea let vs endeouore our selues (good Christian people) diligently to keep the presence of his holy spirit. Let vs renounce all uncleannes, for he is the spirit of puritie. Let vs auoyd all hypocrisie, for this holy spirit will flee from that which is fained. Cast we off all malice & all euill will, for this spirit will neuer enter into an euill willing soule. Let vs cast away all the whole lump of sin that standeth about vs, for he will neuer dwell in that body that is subdued to sin. Wee cannot be seeme thankfull to Almighty God, and worke such despite to the spirit of grace, by whom we be sanctified. If we do our endeouir, we shall not neede to feare. We shall

shall bee able to outecome all our enemies that fight against vs. Onely let vs apply our selues to accept that grace that is offered vs. Of almighty God we haue comfort by his goodnesse, of our fauour by his mercies. And this holie word will hugen vnto vs that shall bee wholsome, and confirme vs in all things. Therefore it cannot bee but true that Saint Paul affirmeth: Of him, by him and in him be all things, and in him (after this transitory life will passe) shall we haue all things. For Saint Paul saith: when the forme of God shall subdue all things vnto him, then shall God bee all in all. If ye will know how God shall be all in all, verely after this sence may ye vnderstand it: In this world yee see that we bee faine to borrow many things to our necessitie, of many creatures: there is no one thing that sufficeth all our necessities. If wee bee an hungred, wee lust for bread. If we be a thirst, wee seeke to bee refreshed with ale or wine. If wee bee colde, wee seeke for clothe. If we bee sicke, we seeke to the Physitian. If wee be in heavinesse, we seeke for comfort of our friendes, or of company: so that there is no one creature by it selfe that can content all our wants and desires. But in the world to come, in that everlasting felicitie, wee shall no more begge and seeke out particular comforts and commodities of diuers creatures: but wee shall possesse all that wee can aske and desire, in God, and God shall bee to vs all things. He shall be to vs both father and mother, he shall bee bread and drinke, clothe, physitions comfort, he shall bee all things to vs, and that of much more blessed fashion, and more sufficient contentation, then ever these creatures were vnto vs, with much more declaration then ever mans declaration then ever mans reason is able to conceive. The eye of man is not able to behold, nor his eare can heare, nor it can bee compassed in the heart of man, what for it is that God hath prepared for them that loue him.

1. Cor. 15.

1. Cor. 2.

Ephes. 3.

Let vs all conclude then with one voice with the wordes of Saint Paul: To him which is able to doe abundantly beyond our desires and thoughtes, according to the power working in vs, bee glorie and praise in his Church, by Christ Iesus for euer, world without end. Amen.

V u 3

AN

AN EXHORTATION TO

be spoken to such Parishes where they vse their

Preambulation in Rogation weeke, for the

ouersight of the boundes and limits

of their Towne.



Although wee be now assembled together (good Christian people) most principally to laud and thanke Almighty God for his great benefits, by beholding the fields replenished with all maner of fruit, to the maintenance of our corporall necessities, for our food and sustenance, and partly also to make our humble suits in prayers to his fatherly providence, to confirme the same fruits in sending vs seasonable weather, whereby we may gather in the said fruits, to that end for which his fatherly goodnesse hath provided them: Yet

haue we occasion secondarily giuen vs in our walkes on those dayes, to consider the olde ancient bounds and limits belonging to our owne Towneship, and to other our neighbours bordering about vs, to the intent that wee should be content with our owne, and not contentiously strue for others, to the breach of charitie, by any incroching one vpon another, for claiming one of the other, further then that in ancient right and custome our forefathers haue peaceably laid out vnto vs for our commoditie and comfort. Surely a great ouersight it were in vs, which be Christian men in one profession of faith, daily looking for that heavenly inheritance which is bought for euery one of vs by the bloodshedding of our Saviour Iesus Christ, to strue and fall to variance for the earthly bounds of our townes, to the disquiet of our life betwixt our selues, to the wasting of our goods by vaine expences and cosses in the law. We ought to remember, that our habitation is but transitorie and short in this mortall life. The more shame it were to fall out into immortall hatred among our selues, for so brittle possessions, and so to loose our eternall inheritance in heauen. It may stand well with Charitie, for

a Chi

A Christian man quietly to maintaine his right and iust title. And it is the part of every good Townes man, to preserve as much as lieth in him, the liberties, franchises, boundes, and limites of his towne and countrey: But yet to strive for our very rightes and duties with the breach of loue and charitie, which is the onely liuery of a Christian man, or with the hurt of godly peace and quiet, by the which wee bee knitte together in one generall fellowship of Christs familie, in one common household of G O D, that is vtterly forbidden. That doeth G O D abhorre and detest, which prouoketh Almighty G O Ds wrath otherwhile to deprive vs quite of our commodities and liberties, because wee doe abuse them, for matters of strife, discord, and dissension. Saine Paul blamed the Corinthians for such contentious suing among themselves, to the slander of their profession before the enemies of Christs religion, saying, thus vnto them. Now there is vtterly a fault among you, because yee goe to lawe one with another. Why rather suffer yee not wrong? Why rather suffer ye not harme? If S. Paul blameth the Christian men, whereof some of them, for their owne right, went contentiously so to law, commending thereby the profession of patience in a Christian man: If Christ our Saviour would haue vs rather to suffer wrong, and to turne our left cheeke to him which hath smitten the right, to suffer one wrong after another, rather then by breach of charitie to defend our owne: In what state be they before G O D who doe the wrong? What curses do they fall into, who by false witness defraud either their neighbour, or to wretchedness of his due right and iust possession? which will not let to take an oath by the holy Name of G O D, the authour of all truth, to set out falsehood and a wrong? Know yee not (saith Saine Paul) that the vnrighteous shall not inherite the kingdome of G O D? What shall we then winne to increase a little the boundes and possessions of the earth, and loose the possessions of the inheritance euerlasting? Let vs therefore take such heed in maintaining of our bounds and possessions, that we commit not wrong by encroching vpon other. Let vs beware of suddaine verdit in things of doubt. Let vs well aduise our selues to aduouch that certainly, whereof either we haue no good knowledge or remembrance, or to claime that wee haue no iust title to. Thou shalt not (commandeth Almighty G O D in his Law) remove thy neighbours marke, which they of olde time haue set in their inheritance. Thou shalt not (saith Solomon) remove the ancient boundes which thy fathers haue layde. And lest wee should esteeme it to bee but a light offence so to doe, we shall vnderstand, that it is reckoned among the curses of G O D pronounced vpon sinners. Accursed be hee (saith Almighty G O D by Moses) who removeth his neighbours doles and markes, and all the people shall say, answering Amen thereto, as ratifying that curse vpon whom it doth light. They doe much prouoke the wrath of G O D vpon themselves, which be to grinde by the doles and markes, which of ancient time were layd for the diuision of meeres and balles in the fieldes, to bring the owners to their right. They do wickedly which do turne by the ancient terries of the fieldes, that old men before times with great paines did

1. Cor. 9.

Matth. 5.

1. Cor. 6.

Deut. 19.

Prou. 22.

Deut. 27.

did tread out, whereby the Lordes recordes (which bee the tenantes evidences) bee perverted and translated sometime to the disheriting of the right owner, to the oppression of the poore fatherlesse, or the poore widow. These covetous men know not what inconveniences they be the authors of. Sometime by such craft and deceit be committed great disorders and riottes in the challenge of their lands, yea sometimes murders and bloodshed, whereof thou art guiltie whosoever thou bee that givest the occasion thereof. This covetous practising therefore with thy neighbours landes and goods, is hatefull to Almighty G D D. Let no man subtilly compasse or defraud his neyghbour (biddeth Saint Paul) in any manner of cause. For G D D saith bee) is a revenger of all such G D D is the G D D of all equity and righteousnesse, and therefore he biddeth all such deceit and subtiltie in his Law, by these wordes, Ye shall not deale uniuersally in iudgement, in line, in weight, or measure. Ye shall have iust ballances, true weightes, and true measures. False ballance (saith Solomon) are an abomination vnto the Lord. Remember what Saint Paul saith, G D D is the revenger of all wrong and iniustice, as wee see by dayly experience, how euer it thrieth vngraciously which is gotten by falshood and craft. Wee bee taught by experience, how Almighty G D D neuer suffereth the third betre to enioy his fathers wrong possessions, yea many a time they are taken from himselfe in his owne life time. G D D is not bound to defend such possessions as are gotten by the diuell and his counsell. G D D will defende all such mens goods and possessions, which by him are obtained and possessed, and will defend them against the violent oppressour. So witnesseth Solomon, The Lord will destroy the house of the proud man: But hee will stablish the borders of the widow. No doubt of it (saith David) better is a little truly gotten to the righteous man, then the innumerable riches of the wrongfull man. Let vs flee therefore (good people) all wrong practises in getting, maintaining and defending our possessions, lands, and liuelods, our bounds and liberties, remembering that such possessions bee all vnder G D D S reuengeance. But what doe wee speake of house and land? Nay it is sayd in the Scripture, that G D D in his yre doeth roote by whole kingdomes for wronges and oppressions, and doeth translate kingdomes from one nation to another, for his righteous dealing, for wronges and riches gotten by deceit. This is the practise of the holy One (saith Daniel) to the intent that liuing men may know, that the most High hath power ouer the kingdomes of man, and giueth them to whomsoever hee will. Furthermore, what is the cause of penurie and scarcenesse, of dearth and famine? Is it any other thing but a token of G D D S yre, reuenging our wronges and iniuries done one to another? Wee haue sinned much, (obaydeth G D D by his Prophet Aggei) and yet bring in litle, yee eate, but yee be not satisfied: yee drinke, but yee bee not filled, yee cloath your selues, but yee bee not warme, and hee that earneth his wages, putteth it in a bottomlesse priue: yee looked for much increase, but loe, it came to litle, and when yee brought it home (into your barnes) I did blow it away, sayth the Lord,

the Lord. Consider therefore the yre of **GOD** against gleaners, gatherers, and incrochers upon other mens landes, and possessions! It is lamentable to see in some places, how greedy men be to plowe and grate upon their neighbors land that lieth next them, how couetous men now adayes plow vp so nigh the common balkes and walke, which good men befoze time made the greater & broader, partly for the commodious walke of his neighbor, partly for the better hacke in haruest time, to the more comfort of his pooze neighbours cattell. It is a shame to behold the insatiablenelle of some couetous persons in their doings: that where their ancessours left of their land a broad and sufficient beere balke, to carry the corpe to the Christian sepulture, how men pinch at such beere balkes, which by long use and custome ought to bee inuolably kept for that purpose. And now they either quite ere them vp, and turne the dead body to be borne farther about in the high streets, or els if they leaue any such meere, it is too strait for two to walke on.

These strange encrochments (good neighbours) should be looked upon. These should bee considered in these dayes of our perambulations. And afterwards the parties admonished, and charitably reformed, who be the doers of such priuate gaining, to the slander of the towneship, and the hinderance of the pooze. Your high wayes should be considered in your walke, to vnderstand where to bestow your dayes workes, according to the good Statutes prouided for the same. It is a good deed of mercie, to amend the dangerous and noisome wayes, whereby thy pooze neighbour sitting on his silly weake beast foundereth not in the deepe thereof, and so the Market the worse serued, for discouraging of pooze bittailers to resort thither for the same cause. If now therefore yee will haue your prayers heard before Almighty **GOD**, for the increase of your corne and cattell, and for the defence thereof from vnseasonable mistes and blastes, from haile and other such tempestes, loue, equitie, and righteousnesse, ensue mercie and charitie, which **GOD** most requireth at our hands. Which Almighty **GOD** respecting chiefly, in making his ciuill lawes for his people the Israelites, in charging the owners not to gather by their corne too nigh at haruest season, nor the grapes and Oliues in gathering time, but to leaue behind some eares of corne for the pooze gleaners. By this he meant to induce them to pittie the pooze, to relieue the needie, to shew mercie and kindnesse. It cannot be lost, which for his sake is distributed to the pooze. For he which ministreth seed to the sower, and bread to the hungry, which sendeth downe the early and latter raine upon your fields, so to fill by the harnes with corne, and the wine presses with wine and oyle, he I say who recompenseth all kind of benefits in the resurrection of the iust, he will assuredly recompence all mercifull deedes shewed to the needie, howsoever vnable the pooze is, vpon whom it is bestowed. **D** (saith Salomon) let not mercie and trueth forsake thee. Binde them about thy necke (saith hee) and write them on the table of thy heart, so shalt thou find fauour at **GODS** hand.

Leuit. 24.
Deut. 29.

1. Cor. 19.

Iocel 8.

Prou. 3.

Thus

Thus honour thou the Lord with thy riches, and with the first fruites of thine increase: So shall thy barnes be filled with abundance, and thy presses shall burst with new wine. **Ray**, GOD hath promised to open the windowes of heauen, vpon the liberall righteous man, that hee shall want nothing. He will repress the deuouring Caterpillar, which should deuour your fruites. Hee will giue you peace and quiet to gather in your prouision, that ye may sit euery man vnder his owne vine quietly, without feare of the forreine enemies to inuade you. Hee will giue you not onely food to feed on, but stomaches and good appetites to take comfort of your fruites, whereby in all things yee may haue sufficiency. Finally, he will blesse you with all maner abundance in this transitorie life, and endue you with all manner of benediction in the next world, in the kingdome of heauen, through the merits of our Lord and Saviour, to whom with the father, and the holy Ghost, be all hono-
no; everlasting.

Amen.

* *

AN

AN HOMILIE OF

the state of Matrimonie.



The word of Almighty **GOD** doth testify and declare, whence the originall beginning of Matrimony commeth, and why it is ordained. It is instituted of **GOD**, to the intent that man and woman should live lawfully in a perpetuall friendship, to bring forth fruite, and to auoide fornication. By which meane a good conscience might bee preserved on both parties, in brideling the corrupt inclinations of the flesh, within the limites of honestie. For **GOD** hath straitly forbidden all whoredome and uncleannesse,

and hath from time to time taken grievous punishment of this inordinate lust, as all stories and ages haue declared. Furthermore it is also ordained, that the Church of **GOD** and his kingdome might by this kinde of life be conserued and enlarged, not onely in that **GOD** giueth children by his blessing, but also in \hat{e} they be brought vp by the Parents godly, in the knowledge of **GODS** word, that thus the knowledge of **GOD** and true Religion might bee deliuered by succession from one to another, that finally many might enioy that euermlasting immortalitie. Wherefore, soasmuch as Matrimonie serueth vs as well to auoide sinne and offence, as to encrease the kingdome of **GOD**: you, as all other which enter the state, must acknowledge this benefit of **GOD**, with pure and thankfull minds, for that he hath so ruled your hearts, that yee follow not the example of the wicked world, who set their delight in filthinesse of sinne, but both of you stand in the feare of **GOD**, and abhorre all filthinesse. For that is surely the singular gift of **GOD**, where the common example of the world declareth how the diuell hath their hearts bound and entangled in diuers snares, so that they in their witleesse state runne into open abominations, without any grudge of their conscience. Which sort of men that live so desperately, and filchy, what damnation tarieth for them, Saint Paul describeth it to them, saying: Neither whoremonger, neither adulterer, shall inherite the kingdome of **GOD**. This horrible iudgement of **GOD** yee bee escaped through

1. Cor. 5.

through his mercie, if so bee that yee liue inseparately, according to **G O D S** ordinance. But yet I would not haue you carelesse without watching. For the deuill will assay to attempt all things to interrupt and hinder your hearts and godly purpose, if ye will giue him any entry. For hee will either labour to breake this godly knot once begun betwixt you, or else at the least hee will labour to encumber it with diuers griefes and displeasures.

And this is the principall craft, to worke dissension of hearts of the one from the other: That whereas now there is pleasant and sweet loue betwixt you, he will in the stead thereof, bring in most bitter & vnpleasant discord. And surely that same aduersarie of ours, doeth as it were from aboue, assault mans nature and condition. For this folly is euer from our tender age growne vp with vs, to haue a desire to rule, to thinke highly of our selfe, so that none thinketh it meet to giue place to another. That wicked vice of stubborne will and selfe loue, is moze meet to breake and to disseuer the loue of heart, then to preserve concord. Wherefore married persons must apply their minds in most earnest wise to concord, and must craue continually of **G O D** the helpe of his holy Spirit, so to rule their hearts, and to knit their minds together, that they be not diuerged by any diuision of discord. This necessitie of prayer, must be oft in the practise and vniing of married persons, that oft times the one should pray for the other, lest hate and debate doe arise betwixt them. And because few doe consider this thing, but moze few doe performe it (I say to pray diligently) we see how wonderfull the diuell deludeth and scorneth this state, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter curlings, and fightings. Which things whosoever doth commit, they doe not consider that it is the indignation of the ghostly enemy, who taketh great delight therein: For else they would with all earnest endeauour, strue against these mischiefes, not onely with prayer, but also with all possible diligence. Yea they would not giue place to the prouocation of wrath, which stirreth them either to such rough and sharpe words, or stripes, which is surely compassed by the diuell, whose temptation, if it be followed, must needs beginne and weaue the web of all miseries, and sorowes. For this is most certainly true, that of such beginnings must needs ensue the breach of true concord in heart, whereby all loue must needs shortly be banished. Then can it not be but a miserable thing to behold, that yet they are of necessity compelled to liue together, which yet can not bee in quiet together. And this is most customably euery where to bee seene. But what is the cause thereof? Forsooth because they will not consider the crafty traines of the diuell, and therefore giue not themselves to pray to **G O D**, that hee would boushate to repress his power. Moreover they doe not consider how they promote the purpose of the diuell, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turne all bpside downe, while they will neuer giue over their right as they esteeme it, yea, while many times they will not giue over the wrong part in deed. Learne thou therefore, if thou art

first to be void of all these miseries, if thou desirest to live peaceably and comfortably in wedlocke, how to make thy earnest prayer to GOD, that he would governe both your heartes by the holy Spirit, to reſtraine the Devils power, whereby your concord may remaine perpetually. But to this prayer must bee ſoynd a ſingular diligence, whereof 1. Pet. 3. Saint Peter giueth this precept, ſaying, You husbands, deale with your wives according to knowledge, giuing honour to the wife, as vnto the weaker beſell, and as vnto them that are heires alſo of the grace of life, that your prayers bee not hindered. This precept doth particularly pertain to the husband: for hee ought to be the leader and authour of loue, in cheriſhing and increaſing concord, which then ſhall take place, if hee will be moderation and not tyranny, and if he peeelde ſome thing to the woman. For the woman is a weakie creature, not indued with like ſtrength and conſtancie of minde, therefore they be the ſooner diſquieted, and they be the moze prone to all weakie affections & diſpoſitions of mind, more then men bee, & lighter they bee, and more vaine in their fantaſies & opinions. Theſe things muſt bee conſidered of the man, that hee be not too ſtiffe, ſo that he ought to winke at ſome thinges, and muſt gently expounde all things, and to forbear. Howbeit the common ſort of men doeth iudge, that ſuch moderation ſhould not become a man: for they ſay that it is a token of womanish ſowardneſſe, and therefore they thinke that it is a mans part to fume in anger, to fight with liſte and ſtaffe. Howbeit, howſoeuer they imagine, vndoubtedly Saint Peter doth better iudge what ſhould be ſeeming to a man, and what he ſhould moſt reaſonably perſorme. For he ſaith, reaſoning ſhould be bleſd, and not fighting. Yea hee ſaith moze, that the woman ought to haue a certaine honour attributed to her, that is to ſay, ſhee muſt bee ſpared and borne with, the rather for that ſhe is the weaker beſell, of a fraile heart, inconstant, and with a word ſoone ſtirred to wrath. And therefore conſidering theſe her frailties, ſhee is to be the rather ſpared. By this meanes, thou ſhalt not onely nourish concord: but ſhalt haue her heart in thy power and will. For honeſt natures will ſooner bee reteined to doe their dueties, rather by gentle words, then by ſtripes. But hee which will doe all things with extremitie and ſeueritie, and doeth beſe alwayes rigor in words and ſtripes, what will that auaile in the concluſion? Merely nothing, but that hee thereby ſetteth forward the devils worke, hee baniſheth away concord, charitie, and ſweete amity, and bringeth in diſſention, hatred, & phelomneſſe, the greateſt griefes that can be in the mutuall loue and fellowship of mans life. Beyond all this, it bringeth another euill therewith, for it is the deſtruction and interruption of prayer: for in the time that the minde is occupied with diſſention and diſcord, there can bee no true prayer bleſd. For the Lords prayer hath not onely a reſpect to particular perſons, but to the whole vniuerſall, in the which wee openly praye, that we will forgive them which haue offended againſt vs, euen as we aſke forgiveness of our finnes of GOD, which thing how canne it be done rightly, when their hearts be at diſſention? How can they pray any ſo other, when they bee at hate betwixt themſelves? Now, if the

ayde of prayer bee taken away, by what meanes can they sustaine themselves in any comfort? For they cannot otherwise either resist the deuill, or yet haue their heartes staide in stable comfort in all perills and necessities, but by prayer. Thus all discommodities, as well worldly as ghostly, follow this froward testines, and cumbrous fiercenesse, in maners, which bee moze meete for brute beastes, then for reasonable creatures. Saint Peter doeth not allow these things, but the diuell desireth them gladly, wherefore take the moze heede. And yet a man may be a man, although hee doeth not vse such extremitie, yea although hee should dissemble some things in his wiuers manners. And this is the part of a Christian man, which both pleaseth G O D, and serueth also in good vse to the comfort of their marriage state. Now as concerning the wiuers duety. What shall become her? Shall she abuse the gentlenesse and humanity of her husband: and, at her pleasure, turne all things vpside downe? No surely. For that is far repugnant against G O D S commandement, for thus doeth Saint Peter preach to them, *Ye wiuers, be ye in subiection to obey your owne husbands.* To obey, is another thing then to controule or command, which yet they may doe, to their children, and to their family: But as for their husbands, them must they obey, and cease from commanding, and performe subiection. For this surely doth nourish concord very much, when the wife is ready at hand at her husbands commandement, when she will apply her selfe to his will, when shee endeouureth her selfe to seek his contentation, and to doe him pleasure, when shee will eschew all things that might offend him: for thus will most truely bee verifid the saying of the Poet, *A good wife by obeying her husband, shall beare the rule, so that he shall haue a delight and a gladnesse, the sooner at all times to returne home to her.* But on the contrary part, when the wiuers bee stubborne, froward, and malipert, their husbands are compelled therby to abhorre and flee from their owne houses, euen as they should haue battaile with their enemies. Howbeit, it can scantly be, but that some offences shall sometime chance betwixt them: for no man doth live without fault, specially for that the woman is the moze fraile partie. Wherefore let them beware that they stand not in their faultes and wofullnesse: but rather let them acknowledge their follies, and say, *My husband, so it is, that by my anger I was compelled to doe this or that, for giue it me, and hereafter I will take better heede.* Thus ought the woman moze readily to doe, the moze they be ready to offend. And they shall not doe this onely to auoyd strife and debate: but rather in the respect of the commandement of G O D, as Saint Paul expresseth it in this forme of words, *Let women bee subiect to their husbands as to the Lord: for the husband is the head of the woman, as Christ is the head of the Church.* Here you vnderstand, that G O D hath commanded that ye should acknowledge the authoritie of the husband, and referre to him the honour of obedience. And Saint Peter saith in that place before rehearsed, that holy matrons did in former time decke themselves, not with gold and siluer, but in putting their whole hope in G O D, and in obeying their husbands, as Sara obeyed Abraham, calling him lord, whose daughters

1. Pet. 2.

Ephes. 5.

daughters ye bee (saith he) if yee follow her example. This sentence is very meete for women to print in their remembrance. Cruelly it is, that they must specially feele the griefe and paines of their Matrimonie, in that they relinquish the liberty of their owne rule, in the paine of their trauailing, in the bringing vp of their children. In which offices they be in great perils, and be grieved with great afflictions, which they might bee without if they liued out of Matrimonie. But S. Peter sayth, that this is the chiefe ornament of holy matrons, in that they set their hope and trust in GOD, that is to say, in that they refused not from mariage for the businesse thereof, for the giftes and perils thereof: but committed all such aduentures to GOD, in most sure trust of helpe, after that they haue called vpon his ayde. O woman, doe thou the like, and so shalt thou be most excellently beautified befoze GOD and all his Angels & Saints, and thou needest not to seeke further for doing any better workes. For, obey thy husband, take regard of his requests, and giue heede vnto him to perceiue what he requireth of thee, and so shalt thou honour GOD, and liue peaceably in thy house. And beyond all this, GOD shall follow thee with his benediction, that all things shall well prosper, both to thee and to thy husband, as the psalme saith: Blessed is the man which feareth GOD, and walketh in his wayes, thou shalt haue the fruit of thine owne hands, happy shalt thou be, and well it shall goe with thee. Thy wife shall be as a vine, plentifully spreading about thy house. Thy children shall be as the young springs of the Oliues about thy table. Loe thus shall that man be blessed (saith Dauid) that feareth the Lord. This let the wise haue euer in minde, the rather admonished thereto by the apparell of her head, whereby is signified, that she is vnder couert or obedience of her husband. And as that apparell is of nature so appointed, to declare her subiection: So biddeth Saint Paul that all other of her rayment should expresse both shamefastnesse and sobriety. For if it be not lawfull for the woman to haue her head bare, but to beare thereon the signe of her power, wheresoeuer she goeth: more is it required that she declare the thing that is ment thereby. And therefore these ancient women of the old world called their husbands lords, and shewed them reuerence in obeying them. But peraduenture shee will say, that those men loued their wiues indeede. I knowe that well ynough, & beare it well in minde. But whē I doe admonish you of your dueties, then call not to consideration what their dueties be. For when we our selues doe teach our children to obey vs as their parents, or when we reforme our seruants, and tell them that they should obey their masters, not only at the eye, but as the Lord: If they should tell vs againe our dueties, we should not thinke it well done. For when we be admonished of our dueties and faults, wee ought not then to seeke what other mens dueties be. For though a man had a companton in his fault, yet should he not thereby be without his fault. But this must be onely looked on, by what meanes thou mayest make thy selfe without blame. For Adam did lay the blame vpon the woman, and she turned it vnto the serpent: but yet neither of the was thus excused. And therefore bring not such excuses to me at this time: but apply all thy diligence to heare thine obedience to

thine husband. For whē I take in hand to admonish thy husband to loue thee, and to cherish thee: yet will I not cease to set out the law that is appointed for the woman, as well as I would require of the man what is witten for his law. Goe thou therefore about such things as becommeth thee only, & shew thy selfe tractable to thy husband. Or rather if thou wilt obey thy husband for **G O D S** precept, then alledge such things as be in his duty to doe, but performe thou diligently those things which the law-maker hath charged thee to doe: For thus is it most reasonable to obey **G O D**, if thou wilt not suffer thy selfe to transgresse his law. He that loveth his friend, seemeth to doe no great thing: but he that honoureth that is hurtfull & hatefull to him, this man is worthy most commendation: Euen so thinke you, if thou canst suffer an extreme husband, thou shalt haue a great reward therefore: But if thou louest him only because he is gentle & courteous, what reward will **G O D** giue thee therefore? Yet I speake not these things that I would wish the husbands to bee sharpe towards their wiues: But I exhort & women that they would patiently beare the sharpnesse of their husbands. For when either partes doe their best to performe their duties the one to the other, then followeth thereon great profite to their neighbours for their examples sake. For when the woman is ready to suffer a sharpe husband, & the man will not extremely intreate his stubborne & troublesome wife, then be all things in quiet, as in a most sure hauē. Euen thus was it done in old time, that euery one did their owne duety and office, and was not busie to require the duetie of their neighbours. Consider I pray thee that Abraham tooke to him his brothers sonne, his wife did not blame him therefore. He commanded him to goe with him a long iourney, she did not gainsay it, but obeyed his precept.

Againe, after all those great miseries, labours and paines of that iourney, when Abraham was made as lord ouer all, yet did he giue place to Lot of his superioritie: which matter Sara tooke so little to grieve, that she neuer once suffered her tongue to speake such wordes as the common manner of women is wont to doe in these dayes, when they see their husbands in such roomes, to bee made vnderlings, and to bee put vnder their yongers, then they bpbayd them with combrous talke, and call them fooles, bastards, and cowards for so doing. But Sara was so farre from speaking any such thing, that it came neuer into her minde and thought so to say, but allowed the wisdomē & will of her husband. Yea, besides all this, after the said Lot had thus his will, and left to his vnckle the lesse portion of land, hee chanced to fall into extreme perill: which chance when it came to the knowledge of this said Patriarch, he instantly put all his men in harness, and prepared himselfe with all his familie & friends, against the host of the Perlians. In which case, Sara did not counsaile him to the contrary, nor did say, as then might haue beene said: My husband, whither goest thou so vnadvisedly? why runnest thou thus on head? why doest thou offer thy selfe to so great perilles, and art thus ready to leopord thine owne life, and to perill the liues of all thine, for such a man as hath done thee such wrong? At the least way, if thou regardest not thy selfe, yet haue compassion on me, which for thy loue haue

so: taken

forsoaken my hirred & my countrey, and haue the want both of my friends and kinsefolkes, and am thus come into so farre countreys with thee, haue pitie on mee, and make me not here a widow, to cast mee into such cares and troubles. Thus might she haue said: but Sara neither said nor thought such words, but she kept herselfe in silence in all things. further more, all that time when she was barren, and tooke no paines, as other women did, by bringing forth fruite in his house? What did he? He complained not to his wife, but to Almighty GOD. And consider how either of them did their duties as became them: for neither did hee despise Sara, because shee was barren, nor neuer did cast it in her teeth. Consider againe how Abraham expelled the handmaid out of the house, when he required it: So that by this I may truely prooue, that the one was pleased and contented with the other in all things: But yet let not your eyes onely on this matter, but looke further what was done befoze this, that Agar vsed her mistresse dispitesfully, and that Abraham himselfe was some what prouoked against her, which must needes bee an intolerable matter, and a painfull, to a free hearted woman & a chaste. Let not therefore the woman be too busie to call for the duty of her husband, where shee should be ready to performe her owne, for that is not worthy any great commendations. And euen so againe, let not the man only consider what belongeth to the woman, and to stand too earnestly gazing thereon, for that is not his part or duty. But as I haue said, let either party be ready and willing to performe that which belongeth especially to themselves. for if wee be bound to hold out our left cheeke to strangers which will smite vs on the right cheeke: how much more ought wee to suffer an extreme and unkind husband? But yet I meane not that a man should beat his wife, GOD forbid that, for that is the greatest shame that can be, not so much to her that is beaten, as to him that doth the deed. But if by such fortune thou chancest vpon such an husband, take it not too heauily, but suppose thou, that thereby is laid vp no small reward hereafter, & in this life time no small commendation to thee, if thou canst be quiet. But yet to you that be men, thus I speake, Let there bee none so grieuous fault to compell you to beat your wiues. But what say I, your wiues? no, it is not to be borne with, that an honest man should lay hands on his maide seruant to beat her. Wherefore if it be a great shame for a man to beat his bondseruant, much more rebuke it is, to lay violent hands vpon his free woman. And this thing may be well vnderstood by the lawes which the Danims haue made, which doth discharge her any longer to dwell with such an husband, as is unworthy to haue any further company with her that doeth smite her. For it is an extreme point, thus so vilely to entreat her like a slaue, that is fellow to thee of thy life, and so ioyned vnto thee before time in the ne. estate matters of thy liuing. And therefore a man may well liken such a man (if he may be called a man, rather then a wild beast) to a killer of his father or his mother. And whereas wee be commanded to forsake our father and mother, for our wiues sake, and yet thereby doe worke them none iniurie, but doe fulfill the Law of GOD: How can it not appeare then to bee a point of extreame madnesse, to entreat

treats her despitefully, for whose sake **GOD** hath commaunded thee to leaue parents? Yea, who can suffer such despite? Who can worthily expresse the inconuenience that is, to see what weepings and waylings bee made in the open streetes, when neighbours runne together to the house of so unruly an husband, as to a Bedlem man, who goeth about to ouerturne all that hee hath at home? Who would not thinke that it were better for such a man to with the ground to open, and swallow him in, then once euer after to bee seene in the market? But peraduenture thou wilt object, that the woman prouoketh thee to this point. But consider thou againe that the woman is a fraile vessel, and thou art therefore made the ruler and head ouer her, to beare the weakenesse of her in this her subiection. And therefore studie thou to declare the honest commendation of thine authoritie, which thou canst no way better doe, then to forbear to vige her in her weakenesse and subiection. For euen as the King appeareth so much the more noble, the more excellent and noble hee maketh his officers and lieutenants, whom if hee should dishonour, and despise the authoritie of their dignitie, he should depriue himselfe of a great part of his owne honour: Euen so, if thou dost despise her that is set in the next roome beside thee, thou dost much derogate and decay the excellencie and vertue of thine owne authoritie. Recount all these things in thy minde, and be gentle and quiet. Understand that **GOD** hath giuen thee children with her, and art made a father; and by such reason appeale thy selfe. Dost thou not see the husbandmen what diligence they vse to till that ground which once they haue taken to sarne, though it be neuer so full of faults? As for an example, though it be dry, though it bringeth forth weedes, though the soyle cannot beare too much wette, yet he tilleth it, and so winneth fruit thereof: Euen in like manner, if thou wouldest vse like diligence to instruct and order the minde of thy spouse, if thou wouldest diligently apply thy selfe to weede out by little and little the noysome weedes of vncomely maners out of her minde, with wholesome precepts, it could not bee, but in time thou shouldest feeke the pleasant fruit thereof to both your comforts. Therefore that this thing chance not so, performe this thing that I doe here counsaile thee: Whensoever any displeasing matter riseth at home, if thy wife hath done ought amisse, comfort her, & increase not the heauines. For though thou shouldest be grieved with neuer so many things, yet shalt thou finde nothing more grieuous then to want the beneuolence of thy wife at home. What offence soeuer thou canst name, yet shalt thou finde none more intolerable, then to be at debate with thy wife. And for this cause most of all oughtest thou to haue this loue in reuerence. And if reason moueth thee to beare any burde at any other mens hands, much more at thy wiues. For if she be poore, vpbraid her not, if she be simple, taunt her not, but be the more curteous: for she is thy body, and made one flesh with thee. But thou peraduenture wilt say that she is a wrachfull woman, a drunkard, and beastly, without wit and reason. For this cause be wayle her the more. Chase not in anger, but pray vnto Almighty **GOD**. Let her bee admonished and helped with good counsaile, and doe thou thy best endeuour, that she may be deliuered of

of all these affections. But if thou shouldest beate her, thou shalt encrease her euill affections: for frowardnesse and sharpenesse, is not amended with frowardnesse, but with softnesse and gentlenesse. Furthermore, consider what reward thou shalt haue at **GODS** hand: for where thou mightest beate her, and yet, for the respect of the feare of **GOD**, thou wilt abstaine and beare patiently her great offences, the rather in respect of that Law which forbiddeth that a man should cast out his wife what fault soeuer shee bee combyed with, thou shalt haue a very great reward, and before the receipt of that reward, thou shalt seele many commodities. for by this meanes she shall bee made the more obedient, and thou for her sake shalt be made the more meeke. It is written in a storie of a certaine strange Philosopher, which had a cursed wife, a froward, and a drunkard. When he was asked for what consideration hee did so beare her euill manners: He made answer, By this meanes (sayd hee) I haue at home a Schoolemaster, and an example how I should behaue my selfe abroad: for I shall (saith hee) bee the more quiet with others, being thus dayly exercised and taught in the forbearing of her. Surely it is a shame that Pauius should be wiser then we, we I say, that be commanded to resemble angels, or rather **GOD** himselfe through meekenesse. And for the loue of vertue, this sayd Philosopher Socrates would not expell his wife out of his house. Yea, some say that hee did therefore marry his wife, to learne this vertue by that occasion. Wherefore, seeing many men bee farre behinde the wisdom of this man, my counsell is, that first and before all things, a man doe his best endeouour to get him a good wife, endued with all honestie and vertue: But if it so chaunce that he is deceiued, that hee hath chosen such a wife as is neither good nor tolerable, then let the husband follow this Philosopher, and let him instruct his wife in euery condition, and neuer lay these matters to sight. For the Marchant man, except hee first bee at composition with his factour to vse his interlayres quietly, hee will neither stirre his shippe to sayle, nor yet will lay handes vpon his marchandize: Euen so, let vs doe all things, that we may haue the fellowship of our wiues, which is the factour of all our doings at home, in great quiet and rest. And by these meanes all things shall prosper quietly, and so shall we passe through the dangers of the troublous sea of this world. For this state of life will bee more honourable and comfortable then our houses, then seruants, then money, then landes and possessions, then all things that can bee told. As all these with sedition and discord, can neuer worke vs any comfort: So shall all things turne to our commoditie and pleasure, if wee draw this yoke in one concord of heart and minde. Whereupon doe your best endeouour, that after this sort ye vse your Matrimony, and so shall yee be armed on euery side. Yee haue escaped the snares of the deuill, and the vnlawfull lustes of the flesh, yee haue the quietnesse of conscience by this institution of Matrimony ordeined by **GOD**: therefore vse oft prayer to him, that hee would bee present by you, that hee would continue concord and charitie betwixt you. Doe the best yee can of your partes, to cullome your selues to softnesse and meekenesse, and beare well in worth
such

such oversightes as chaunce: and thus shall your conuersation bee most
 pleasant and comfortable. And although (which can no otherwise bee)
 some aduersities shall follow, and otherwhiles now one discommodity
 now another shall appeare: yet in this common trouble and aduersity, lift
 vp both your hands vnto heauen, call vpon the helpe and assistance of
 GOD, the authour of your marriage, and surely the promise of releefe is
 at hand. For Christ affirmeth in his Gospel, where two or thre be gather-
 ed together in my name, and bee agreed, what matter soeuer they pray
 for, it shall be granted them of my heauenly father. Why therefore shouldst
 thou be afrayd of the danger, where thou hast so ready a promise, and so
 nigh an helpe? Furthermore, you must vnderstand how necessary it is
 for Christian folke to beare Christs crosse: for else we shall neuer feele how
 comfortable GODS helpe is vnto vs. Therefore giue thanks to GOD
 for his great benefit, in that yee haue taken vpon you this state of wed-
 locke, and pray you instantly, that Almighty GOD may luckily defend
 and maintaine you therein, that neither yee bee overcome with any tempta-
 tions, nor with any aduersity. But before all things, take good heed
 that yee giue no occasion to the diuell to let and hinder your prayers by
 discord and dissension: for there is no stronger defence and stay in all
 our life, then is prayer, in the which wee may call for the helpe of
 GOD and obtayne it, whereby we may win his blessing,
 his grace, his defence, and protection. so to continue
 therein to a better life to come: which grant
 vs he that died for vs all, to whom bee
 all honour and prayse, for euer
 and euer, Amen.

AN

AN HOMILIE AGAINST IDLENESSE.



As much as man, being not borne to ease and rest, but to labour and travaille, is by corruption of nature through sinne, so farre degenerated and growne out of kinde, that hee taketh Idlenesse to bee no euill at all, but rather a commendable thing, seemely for those that be wealthy, and therefore is greedily embraced of most part of men, as agreeable to their sensuall affection, and all labour and travaille is diligently auoyded, as a thing painefull and repugnant to the pleasure of the flesh: It is necessary to bee declared vnto you,

that by the ordinance of **G O D**, which hee hath set in the nature of man, every one ought, in his lawfull vocation and calling, to giue himselfe to labour: and that idlenesse, being repugnant to the same ordinance, is a greivous sinne, and also, for the great inconveniences and mischiefes which spring thereof, an intolerable euill: to the intent that when ye vnderstand the same, ye may diligently flee from it, and on the other part earnestly apply your selues, every man in his vocation, to honest labour and businesse: which as it is enioyned vnto man by **G O D S** appointment, so it wanteth not his manifold blessings and sundry benefits.

Almighty **G O D**, after that he had created man, put him into Paradise, that hee might dwell and keepe it: But when hee had transgressed **G O D S** commandement, eating the fruit of the tree which was forbidden him, Almighty **G O D** forthwith did cast him out of Paradise into this wofull vale of miserie, enioyning him to labour the ground that hee was taken out of, and to eat his bread in the sweat of his face all the dayes of his life. **It is the appointment and will of G O D**, that every man, during the time of this mortall and transitorie life, should giue himselfe to such honest and godly exercise and labour, and every one follow his owne businesse, & to walke by right in his owne calling. Man (saith Iob) is borne to labor. And we are commanded by Iesus Sirach, not to hate painefull workes, neither husbandry, or other such mysteries of travell, which the hiest hath created. The wiseman also exhorteth vs to drinke the waters

Gen. 3.

Iob. 5.
Ecclef. 7.

Prou. 5.

2. Thes. 3.

1. Tim. 5.

Ezech. 16.

waters of our owne cesterne, and of the riuers that runne out of the middes of our owne well: meaning thereby, that wee should liue of our owne labours, and not deuoure the labours of other. **S. Paul** hearing that among the Thessalonians, there were certaine that liued dissolutely and out of order, that is to say, which did not worke, but were busbodies: not getting their owne liuing with their owne trauaile, but eating other mens bread of free cost; did command the said Thessalonians, not onely to withdraw themselves, and abstaine from the familiar company of such inordinate persons, but also that if there were any such among them that would not labour, the same should not eate, nor haue any liuing at other mens hands. Which doctrine of **Saint Paul** (no doubt) is grounded vpon the generall ordinance of **GOD**, which is, that euery man should labour; And therefore it is to be obeyed of all men, and no man can iustly exempt himselfe from the same. But when it is said, all men should labour, it is not so straitly meant, that all men should should vse hand labour. But as there be diuers sorts of labours, some of the minde, and some of the body, and some of both: So euery one (except by reason of age, debilitie of body, or want of health, he be vnapt to labor at all) ought both for the getting of his owne liuing honestly, and for to profite others, in some kind of labour to exercise himselfe, according as the vocation whereunto **GOD** hath called him shall require. So that whosoever doeth good to the common weale and societie of men with his industrie and labour, whether it be by gouerning the common weale publickely, or by bearing publicke office or ministry, or by doing any common necessary affaires of his countrey, or by giuing counsell, or by teaching and instructing others, or by what other meanes soeuer hee bee occupied, so that a profit and benefit redound thereof vnto others, the same person is not to be accounted idle, though he worke no bodily labour, nor is to be denyed his liuing (if hee attend his vocation) though hee worke not with his hands.

Bodily labour is not required of them which by reason of their vocation and office are occupied in the labour of the mind, to the succour and helpe of others. **Saint Paul** exhorteth **Timothie** to eschew and refuse idle widowes, which goe about from house to house, because they are not onely idle, but prattlers also, and busbodies, speaking things which are not comely. The Prophet **Ezechiel** declaring what the sinnes of the citie of **Sodome** were, reckoneth idleness to be one of the principall. The sinnes (saith he) of **Sodome** were these, pride, fulnesse of meat, abundance, and idleness: These things had **Sodome** and her daughters, meaning the cities subject to her. The horrible and strange kind of destruction of that citie, and all the countrey about the same, (which was fire and brimstone rayning from heauen) most manifestly declareth, what a grievous sinne idleness is, and ought to admonish vs to flee from the same, and embrace honest and godly labour. But if wee giue our selues to idleness and sloth, to lurking and loytering, to wilfull wandering, and wastefull spending, neuer setting our selues to honest labour, but liuing like drone bees by the labours of other men, then do we

breahe

breake the Lords Commandement, we goe astray from our vocation, and incur the danger of **G O D S** wrath and heauy displeasure, to our endlesse destruction, except by repentance we turne againe vnfaignedly vnto **G O D**. The inconueniences and mischiefes that come of idlenesse, as well to mans body, as to his soule, are more then can in short time be well rehearsed. Some we shall declare and open vnto you, that by considering them, yee may the better with your selues gather the rest. An idle hand (sayth Solomon) maketh poore, but a quicke labouring hand maketh rich. Againe, he that tilleth his land, shall haue plenteousnesse of bread, but hee that floweth in idlenesse is a very foole, and shall haue pouerty enough. Againe, A slothfull body will not goe to plowe for cold of the winter, therefore shall he goe a begging in summer, and haue nothing.

Pro. 10.

Pro. 11. 18

Pro. 10.

But what shall wee neede to stand much about the prouing of this, that pouerty followeth idlenesse? We haue too much experience thereof (the thing is the more to bee lamented) in this Realme. For a great part of the beggery that is among the poore, can bee imputed to nothing so much, as to idlenesse, and to the negligence of parents, which do not bring vp their children, either in good learning, honest labour, or some commendable occupation or trade, whereby when they come to age, they might get their liuing. Dayly experience also teacheth, that nothing is more enemy or pernicious to the health of mans body, then is idleness, too much ease and sleepe, and want of exercise. But these and such like inconmodities, albeit they bee great and noysome, yet because they concerne chiefly the body and externall goodes, they are not to bee compared with the mischiefes and inconueniences, which thorow idlenesse happen to the soule, whereof wee will recite some. Idlenesse is neuer alone, but hath alwayes a long tayle of other vices hanging on, which corrupt and infect the whole man, after such sort, that he is made at length nothing else but a lump of sinne. Idlenesse (saith Iesus Syrach) bringeth much euill and mischiese. Saint Bernard calleth it the mother of all euilles, and stepdame of all vertues, adding mozeouer, that it doeth prepare and (as it were) treade the way to hell fire. Where idlenesse is once receiued, there the deuill is ready to set in his foote, and to plant all kinde of wickednesse and sinne, to the euermorling destruction of mans soule. Which thing to bee most true, we are plainly taught in the xiii. of Matthew, where it is sayd, that the enemy came while men were asleepe, and sowed naughtie tares among the good wheate. In very deede the best time that the diuell can haue to worke his seate, is when men bee asleepe, that is to say, idle: Then is hee most busie in his worke, then doeth hee soonest catch men in the snare of perdition, then doeth hee fill them with all iniquitie, to bring them (without **G O D S** speciall fauour) vnto better destruction. Hereof wee haue two notable examples, most liuely set before our eyes. The one in King David, who taryng at home idly (as the Scripture sayth) at such times as other Kinges goe forth to battell, was quickly seduced of Satan to forsake the Lord his **G O D**, and to commit two grievous and abominable sinnes in his sight: adulterie, and murder.

Eccle. 33.

Matth. 13.

1. King 11.

2. King. 11.

The

Iudg. 16.

The plagues that ensued these offences were horrible and grievous, as it may easily appeare to them that will reade the storie. Another example of Sampson, who so long as hee warred with the Philistines, enemies to the people of **G D**, could neuer bee taken or overcome: But after that hee gaue himselfe to ease and idlenesse, he not onely committed fornication with the strumpet Dalila, but also was taken of his enemies, and had his eyes miserably put out, was put in prison, and compelled to grinde in a Mill, and at length was made the laughing stocke of his enemies. If these two, who were so excellent men, so welbeloued of **G D**, so endued with singular and diuine gifts, the one namely of prophesie, and the other of strength, and such men as neuer could by vexation, labour, or trouble, be overcome, were ouerthrowen and fell into grievous sinnes, by giuing themselves for a short time to ease and idlenesse, and so consequently incurred miserable plagues at the hands of **G D**: what sinne, what mischiese, what inconuenience and plague is not to bee feared, of them which all their life long giue themselves wholly to idlenesse and ease? Let vs not deceiue our selues, thinking little hurt to come of doing nothing: for it is a true saying, when one doeth nothing, hee learneth to doe euill. Let vs therefore alwayes bee doing of some honest worke, that the deuill may finde vs occupied. He himselfe is euer occupied, neuer idle, but walketh continually seeking to deuoure vs. Let vs resist him with our diligent watching, in labour, and in well doing, for hee that diligently exerciseth himselfe in honest businesse, is not easily caught in the deuils snare. When man through idlenesse, or for default of some honest occupation or trade to liue vpon, is brought to povertie, and want of things necessary, wee see how easily such a man is induced for his gaine, to lye, to practise how he may deceiue his neighbour, to forswear himselfe, to beare false witnesse, and oftentimes to steale and murder, or to vse some other vngodly meane to liue withall. Whereby not onely his good name, honest reputation, and a good conscience, yea his life is vtterly lost, but also the great displeasure and wrath of **G D**, with diuers and sundry grievous plagues, are procured. Loe heere the ende of the idle and sluggish bodie, whose hands cannot away with honest labour: losse of name, fame, reputation, and life, here in this world, and without the great mercy of **G D**, the purchasing of euerlasting destruction in the world to come. Haue not all men then good cause to beware and take heede of idlenesse, seeing they that embrace and follow it, haue commonly of their pleasant idlenesse, sharpe and sorrowfull displeasures? Doubtlesse good and godly men, weighing the great and manifold harmes that come by idlenesse to a Common weale, haue from time to time prouided with all diligence, that sharpe and seuerelawes might bee made, for the correction and amendment of this euill. The Egyptians had a law, that euery man should weekly bring his name to the chiefe rulers of the Province, and therewithall declare what trade of life hee vsed, to the intent that idlenesse might bee worthily punished, and diligent labour duely rewarded. The Athenians did chastise sluggish and slothfull people, no lesse then they did hainous and grievous offenders, considering

Herodotus.

considering (as the truth is) that idlenesse causeth much mischief. The Areopagites called every man to a strait account how he liued: And if they found any loyterers that did not profite the common weale by one meanes or other, they were driuen out, and banished, as vnprofitable members, that did onely hurt and corrupt the body. And in this Realme of England, good and godly lawes haue bin diuers times made, that no idle vagabonds and loitering runnagates, should be suffered to goe from Towne to Towne, from Place to Place, without punishment, which neither serue **GOD** nor their Prince, but deuoure the sweet fruits of other mens labour, being common lyers, drunkardes, swearers, theeuers, whooremaisters, and murderers, refusing all honest labour, and giue themselves to nothing else, but to inuent and doe mischief, whereof they are more desirous and greedie, then is any Lyon of his pray. To remedy this inconuenience, let all parents and others, which haue the care and gouernance of youth so bring them by either in good learning, labour, or some honest occupation or trade, whereby they may be able in time to come, not onely to susteine themselves competently, but also to releue and supplie the necessitie and want of others. And Saint Paul saith, Let him that hath stolen, steale no more, and he that hath deceiued others, or vsed vnlawfull waies to get his liuing, leaue off the same, and labour rather, working with his hands that thing which is good, that he may haue that which is necessary for himselfe, and also be able to giue vnto others that stand in need of his helpe. The Prophet Dauid thinketh him happy that liueth vpon his labour, saying, When thou eatest the labours of thine hands, happy art thou, and well is thee. This happynesse or blessing consisteth in these and such like points.

Ephes. 4.

Psal. 128.

First it is the gift of **GOD** (as Salomon saith) when one eateth and drinketh, and receiueth good of his labour. Secondly, when one liueth of his owne labour (so it be honest and good) he liueth of it with a good conscience: and an vpright conscience is a treasure inestimable. Thirdly, he eateth his bread not with brawling and chiding, but with peace and quietnesse: when he quietly labourerth for the same, according to Saint Pauls admonition. Fourthly, he is no mans bondman for his meat sake, nor needeth not for that, to hang vpon the good will of other men: but so liueth of his owne, that hee is able to giue part to others. And to conclude, the labouring man and his family, whyles they are busily occupied in their labour, bee free from many temptations and occasions of sinne, which they that liue in idlenesse are subiect vnto. And here ought Artificers and labouring men, who bee at wages for their worke and labour, to consider their conscience to **GOD**, and their duety to their neighbour, lest they abuse their time in idlenesse, so defrauding them which be at charge both with great wages, and deare commons. They be worse then idle men indeede, for that they seeke to haue wages for their loytering. It is lesse daunger to **GOD** to be idle for no gayne, then by idlenesse to win out of their neighbours purses wages for that which is not deserued. It is true that Almighty **GOD** is angry with such

Eccle. 3.

1. Thes. 4.

as doe defraud the hired man of his wages: the cry of that iniury ascendeth vp to **G O D** Seare for vengeance. And as true it is, that the hired man, who vseth deceit in his labour, is a theefe before **G O D**. Let no man (saith S. Paul to the Thessalonians) subtilly beguile his brother, let him not defraud him in his businesse: for the Lord is a reuenger of such deceits. Whereupon he that will haue a good conscience to **G O D**, that labouring man, I say, which dependeth wholly vpon **G O D**s benediction, ministring all things sufficient for his liuing, let him vie his time in a faithfull labour, and when his labour by sicknesse or other misfortune doeth cease, yet let him thinke for that in his health he serued **G O D** and his neighbour truely, he shall not want in time of necessitie. **G O D** vpon respect of his fidelitie in health, will recompence his indigence, to moue the hearts of good men, to relieue such decayed men in sicknesse. Where other wise, whatsoeuer is gotten by idlenesse shall haue no meanes to helpe in time of need.

Ephes. 4.

Let the labouring man therefore eschew for his part this vice of idlenesse and deceit, remembriug that Saint Paul exhorteth euery man to lay away all deceit, dissimulation and lying, and to vse trueth and plainnesse to his neighbour, because (saith he) we be members together in one body, vnder one head Christ our Saviour. And here might bee charged the seruing men of this Realme, who spend their time in much idlenesse of life, nothing regarding the opportunitie of their time, forgetting how seruice is no heritage, how age will creepe vpon them: where wisdom were they should expend their idle time in some good businesse, whereby they might increase in knowledge, and so the more worthy to be ready for euery mans seruice. It is a great rebuke to them, that they studie not either to write faire, to keepe a booke of account, to studie the tongues, and so to get wisdom and knowledge in such bookes and workes, as bee now plentifully set out in print of all manner of languages. Let young men consider the precious value of their time, and waste it not in idlenesse, in idollitie, in gaming, in banquetting, in ruffians company. Youth is but vanitie, and must bee accounted for before **G O D**. How merrie and glad soeuer thou be in thy youth, O young man (saith the Preacher) how glad soeuer thy heart be in thy young dayes, how fast and freely soeuer thou follow the wayes of thine owne heart, and the lust of thine owne eyes, yet be thou sure that **G O D** shall bring thee into iudgement for all these things. **G O D** of his mercie put it into the hearts and minds of all them that haue the sword of punishment in their hands, or haue families vnder their gouernance, to labour to redresse this great enormitie, of all such as liue idely and vnprofitably in the common weale, to the great dishonour of **G O D**, and the grievous plague of his feely people. To leaue sinne unpunished, and to neglect the good bringing by of youth, is nothing els but to kindle the Lords wrath against vs, and to heape plagues vpon our owne heads. As long as the adulterous people were suffered to liue licenciously without reformation: so long did the plague continue and increase in Israel, as ye may see in the booke of

Eccl. 11.

Numb. 25.

Numbers.

But

But when due correction was done vpon them, the Lords anger was
 ſtraightway pacified, and the plague ceaſed. Let all officers therefore
 looke ſtraightly to their charge. Let all maſters of houſholds reforme this
 abuſe in their families, let them vſe the authority that G D hath giuen
 them, let them not maintaine vagabonds and ſole perſons, but deliuer
 the Realme and their houſholds from ſuch noyſome loyterers, that idle-
 neſſe, the mother of all miſchiefe, being cleane taken away, Almighty
 G D may turne his dreadfull anger away from vs, and confirm
 the covenant of peace vpon vs for euer, through the merites
 of Ieſus Chriſt our onely Lord and Sauour, to
 whom with the Father and the holy Ghoſt,
 be all honour and glory, world
 without end, A.

W E A.

Y y 2

AN

AN HOMILIE OF

Repentance, and of true reconciliation

vnto GOD.



The doctrine of repentance is most necessary.

There is nothing that the holy Ghost doth so much labour in all the Scriptures to beat into mens heads, as repentance, a mendmient of life, and speedy returning vnto the Lord GOD of hostes. And no maruell why. For wee doe dayly and hourelly by our wickednesse and subbozne disobedience, horribly fall away from GOD, thereby purchasing vnto our selues (if hee should deale with vs according to his iustice) eternall damnation. So that no doctrine is so necessary in the Church of GOD, as is the

doctrine of repentance and amendmient of life. And verily the true preachers of the Gospel of the kingdome of heauen, and of the glad and ioyfull tidings of saluation, haue alwayes in their godly Sermons and Preachings vnto the people, ioyned these two together, I meane repentance and forgiuenesse of sinnes, euen as our Sauour Iesus Christ did appoint himselfe, saying, So it behoued Christ to suffer, and to rise againe the thirde day, and that repentance and forgiuenesse of sinnes should be preached in his Name among all Nations. And therefore the holy Apostle doeth in the Actes speake after this manner: I haue witnessed both to the Iewes and to the Gentiles, the repentance towards GOD, and sayth towarde our Lord Iesus Christ. Did not Iohn Baptist, Zacharias sonne, begin his ministry with the doctrine of repentance, saying, Repent, for the kingdome of GOD is at hand? The like doctrine did our Sauour Iesus Christ preach himselfe, and commanded his Apostles to preach the same.

I might heere alledge very many places out of the Prophets, in the which this most wholesome doctrine of repentance is very earnestly begged, as most needfull for all degrees and orders of men, but one shall be sufficient at this present time.

These

These are the wordes of Ioel the Prophet. Therefore also now the Lord sayth, Returne vnto mee with all your heart, with fasting, weeping, and mourning, rent your hearts and not your clothes, and returne vnto the Lord your G O D, for hee is gracious and mercifull, slow to anger, and of great compassion, and ready to pardon wickednesse. Whereby it is giuen vs to vnderstand, that wee haue here a perpetuall rule appointed vnto vs, which ought to bee obserued and kept at all times, and that there is none other way whereby the wrath of G O D may be pacified, and his anger allwaged, that the fiercenesse of his furie, and the plagues of destruction, which by his righteous iudgement hee had determined to bring vpon vs, may depart, be remooued and taken away. Where hee saith, But now therefore, saith the Lord, returne vnto mee: It is not without great importance, that the Prophet speaketh so. For hee had afore set forth at large vnto them, the horrible vengeance of G O D, which no man was able to abide, and therefore he doeth mooue them to repentance, to obtaine mercie, as if hee should say, I will not haue these things to be so taken, as though there were no hope of grace left. For although yee doe by your sinnes deserue to be utterly destroyed, G O D by his righteous iudgements hath determined to bring no small destruction vpon you, yet know that yee are in a maner on the very edge of the sword, if yee will speedily returne vnto him, he will most gently and most mercifully receiue you into fauour againe. Whereby wee are admonished, that repentance is neuer too late, so that it be true and earnest. For lieth that G O D in the Scriptures will bee called our father, doubtlesse hee doeth follow the nature and property of gentle and mercifull fathers, which seeke nothing so much, as the returning againe, and amendment of their children, as Christ doeth abundantly teach in the parable of the prodigall sonne. Doeth not the Lord himselfe say by the Prophet, I will not the death of the wicked, but that he turne from his wicked wayes and liue? And in another place, If wee confesse our sinne, G O D is faithfull and righteous to forgive vs our sinnes, and to make vs cleane from all wickednesse. Which most comfortable promises are confirmed by many examples of the Scriptures. When the Jewes did willingly receiue and embrace the wholesome counsell of the Prophet Esay, G O D by and by did reach his helping hand vnto them, and by his Angel, did in one night slay the most worthy and valiant soldiers of Sennacheribs campe. Whereunto may King Manasses be added, who after all manner of damnable wickednesse, returned vnto the Lord, and therefore was heard of him, and restored againe into his kingdome. The same grace and fauour did the sinfull woman Magdalene, Zachaeus, the poore thiefe, and many other feele. All which things ought to serue for our comfort against the temptations of our consciences, whereby the deuill goeth about to shake, or rather to ouerthrow our faith. For every one of vs ought to apply the same vnto himselfe, and say, Yet now returne vnto the Lord; neither let the remembrance of thy former life discourage thee, yea the more wicked that it hath beene, the more fervent and earnest let thy repentance or returning be, and forthwith thou shalt

Ioel 2.

A perpetuall rule which all must follow.

Luke 15.
Ezech. 18.
Esai. 1.

1. John 2.

Esay 37.

2. Par. 53.

Luke 7. 16.

feele the eares of the Lord wide open vnto thy prayers. But let vs more narrowly looke vpon the commandement of the Lord touching this matter. Turne vnto mee (saith hee by the holy Prophet Ioel) with all your hearts, with fasting, weeping, and mourning. Rent your hearts, and not your garments &c. In which wordes, hee comprehendeth all manner of things that can bee spoken of repentance, which is a returning againe of the whole man vnto GOD, from whom wee be fallen away by sinne. But that the whole discourse thereof may the better bee borne away, we shall first consider in order foure principall points, that is, from what wee must returne, to whom wee must returne, by whom wee may bee able to conuert, and the maner how to turne to GOD.

From what we must turne.

Galat. 5.

Ephes. 5.

Vnto whom we ought to returne.

By whom we must returne vnto GOD.

First, from whence, or from what things wee must returne. Truly wee must returne from those things, whereby wee haue beene withdrawen, pluckt, and led away from GOD. And these generally are our sinnes, which as the holy Prophet Esay doeth testifie, doe separate GOD and vs, and hide his face, that hee will not heare vs. But vnder the name of sinne, not onely those grosse wordes and deedes, which by the common iudgement of men, are counted to bee filthy and vnlawfull, and so consequently abominable sinnes: but also the filthy lustes and inward concupiscences of the flesh, which (as S. Paul testifieth) doe resist the will and Spirit of GOD, and therefore ought earnestly to bee hidled and kept vnder. We must repent of the false and erroneous opinions that wee haue had of GOD, and the wicked superstition that doth breed of the same, the vnlawfull worshipping and seruice of GOD, and other like. All these things must they forsake, that will truly turne vnto the Lord and repent aright. For sith that for such things the wrath of GOD commeth vpon the children of disobedience, no end of punishment ought to bee looked for, as long as wee continue in such things. Therefore they be here condemned, which will seeme to bee repentant sinners, and yet will not forsake their Idolatrie and superstition. Secondly, wee must see vnto whom we ought to returne. Reuertimini vsque ad me, saith the Lord: that is, Returne as farre as vnto me. Wee must then returne vnto the Lord, yea we must returne vnto him alone: for he alone is the trueth, and the fountaine of all goodnesse: But wee must labour that wee doe returne as farre as vnto him, and that wee doe neuer cease nor rest till wee haue apprehended and taken hold vpon him.

But this must bee done by faith. For sith that GOD is a Spirit, he can by no other meanes be apprehended and taken hold vpon. Wherefore, first they doe greatly erre, which doe not turne vnto GOD, but vnto the creatures, or vnto the inuentions of men, or vnto their owne merites. Secondly, they that doe beginne to returne vnto the Lord, and doe faint in the mid way, before they come to the marke that is appointed vnto them. Thirdly, because wee haue of our owne selues nothing to present vs to GOD, and doe no lesse flee from him, after our fall, then our first parent Adam did, who when hee had sinned, did seeke to hide himselfe from the sight of GOD, wee haue neede of a mediator for
to

to bring and reconcile vs vnto him, who for our sinnes is angry with vs. The same is Iesus Christ, who being true and naturall G O D, equall and of one substance with the Father, did at the time appointed take vpon him our fraile nature, in the blessed Virgins wombe, and that of her vndefiled substance, that so he might be a mediator betwene G O D and vs, and pacifie his wrath. Of him doeth the Father himselfe speake from heauen, saying. This is my welbeloued Son, in whom I am well pleased. And hee himselfe in his Gospel doeth cry out and say, I am the way, the trueth, and the life, no man commeth vnto the Father but by mee. For hee alone did with the sacrifice of his Body and Blood, make satisfaction vnto the Justice of G O D for our sinnes. The Apostles doe testifie, that hee was exalted, for to giue repentance and remission of sinnes vnto Israel. Both which things hee himselfe did commaund to be preached in his Name. Therefore they are greatly deceived that preach repentance without Christ, and teach the simple and ignorant that it consisteth onely in the workes of men. They may indeede speake many things of good workes, and of amendment of life and manners: but without Christ they bee all baine and vnprofitable. They that thinke that they haue done much of themselves towards repentance, are so much more the farther from G O D, because they doe seeke those thinges in their owne workes and merites, which ought onely to bee sought in our Sauour Iesus Christ, and in the merites of his death, and passion, and bloodshedding. Fourthly, this holy Prophet Ioel doeth liuely expresse the manner of this our returning or repentance, comprehending all the inward and outward things that may bee here obserued. First hee will haue vs to returne vnto G O D with our whole heart, whereby he doeth remooue and put away all hypocrisy, lest the same might iustly be said vnto vs: This people draweth nere vnto me with their mouth, and worshippe mee with their lippes, but their heart is farre off from me.

Secondly, hee requireth a sincere and pure loue of godlinesse, and of the true worshipping and seruice of G O D, that is to say, that forsaking all maner of things that are repugnant and contrary vnto G O Ds will, wee doe giue our heartes vnto him, and the whole strength of our bodies and soules, according to that which is written in the Law: Thou shalt loue the Lord thy G O D with all thy heart, with all thy soule, and with all thy strength. Here therefore nothing is left vnto vs, that wee may giue vnto the worlde, and vnto the luses of the flesh. For sith that the heart is the fountaine of all our workes, as manie as doe with whole heart turne vnto the Lord, doe liue vnto him onely. Neyther doe they yet repent truely, that halting on both sides, doe otherwhiles obey G O D, but by and by doe thinke, that laying him aside, it is lawfull for them to serue the worlde and the flesh. And because that wee are letted by the naturall corruption of our owne flesh, and the wicked affections of the same, hee doeth bidde vs also to returne with fasting: not thereby vnderstanding a superstitious abstinence and choosling of meates but a true discipline or taming of the flesh,

Matt. 3.

Iohn. 14.

Iohn 1.

1. Pet. 1.

Actes 5.

Lukc 24.

Iohn 15.

The manner
of our returning.

Esay 29.

Matth. 15.

Deut 6.

Halting on
both sides.

flesh, whereby the nourishments of filthie lustes, and of stubbozne continuance and pride, may be withdrawen and pluckt away from it. Whereunto hee doeth adde weeping and mourning, which doe containe an outward profession of repentance, which is very needefull and necessary, that so wee may partly set forth the righteousness of **G D**, when by such meanes wee doe testifie that wee deserued punishments at his hands, and partly stoppe the offence that was openly giuen vnto the weake.

Psalm 25.

This did Dauid see, who being not content to haue bewept and bewailed his sinnes priuately, would publickely in his Psalmes declare and set forth the righteousness of **G D**, in punishing sinne, and also say them that might haue abused his example to sinne the more boldly. Therefore they are farthest from true repentance, that will not confesse and acknowledge their sinnes, nor yet bewaile them, but rather doe most vngodly glorie and reioyce in them. Now lest any man should thinke that repentance doeth consist in outward weeping and mourning onely, hee doeth rehearse that wherein the chiefe of the whole matter doeth lye, when hee sayth: Rent your hearts, and not your garments, and turne vnto the Lord your **G D**. For the people of the East part of the world were woont to rent their garments, if any thing happened vnto them that seemed intolerable. This thing did hypocrites sometime counterfaite and follow, as though the whole repentance did stand in such outward gesture. Hee teacheth then, that another manner of thing is required, that is, that they must be contrite in their heartes, that they must bitterly detest and abhorre sinnes, and being at defiance with them, returne vnto the Lord their **G D**, from whome they went away before. For **G D** hath no pleasure in the outward ceremonie, but requireth a contrite and humble heart, which he will neuer despise, as Dauid doeth testifie. There is therefore none other vse to these outward ceremonies, but as farre forth as we are stirred by by them, and doe serue to the glory of **G D**, and to the edifying of other.

Psalm 52.

*Hypocrites
doe counter-
fait all man-
ner of things.*

Psalm 52.

*How repen-
tance is not
unprofitable.*

Now doeth hee adde vnto this doctrine or exhortation, certaine godly reasons, which hee doeth ground vpon the nature and propertie of **G D**, and wherby hee doeth teach, that true repentance can neuer be vnprofitable or vnfruitfull. For as in all other things mens hearts doe quail and faint, if they once perceiue that they trauell in vaine: Euen so most specially in this matter, must we take heede and beware that we suffer not our selues to be perswaded that all that wee doe is but labour lost: For thereof either sudden desperation doeth arise, or a licentious boldnesse to sinne, which at length bringeth vnto desperation. Lest any such thing then should happen vnto them, he doeth certifie them of the grace and goodnesse of **G D**, who is alwayes most ready to receiue them into fauour againe, that turne speedily vnto him. Which thing hee doeth proue with the same titles wherewith **G D** doeth describe and set forth himselfe vnto Moyses, speaking on this maner: For hee is gracious and mercifull, slowe to anger, of great kindenesse, and

Exod. 34.

and repenteth him of the euill, that is, such a one as is sorie for your afflictions. First he calleth him gentle and gracious, as hee who of his owne nature is more prompt and ready to doe good, then to punish. Whereunto this saying of *Esaia* the Prophet seemeth to pertaine, where he saith, Let the wicked forsake his way, and the vnrighteous his owne imaginati-
Esaia 55.
ons, and returne vnto the Lord, and hee will haue pittie on him, and to our *G O D*, for he is very ready to forgiue. Secondly, he doth attribute vnto him mercy, or rather (according to the Hebrew word) the bowels of mercies: whereby hee signified the naturall affections of Parents towards their children. Which thing *Dauid* doeth set forth goodly, saying, As a father hath compassion on his children, so hath the Lord compassion
Psal. 103.
on them that feare him, for he knoweth whereof we be made, he remembereth that we are but dust. Thirdly, hee saith, that hee is slow to anger, that is to say, long suffering, and which is not lightly prouoked to wrath. Fourthly, that he is of much kindnesse, for hee is that bottomlesse well of all goodnesse, who reioyceth to doe good vnto vs: therefore did he create and make men, that he might haue whom hee should doe good vnto, and make partakers of his heavenly riches. Fifthly, he repenteth of the euill, that is to say, hee doth call backe againe, and reuoke the punishment which he had threatned, when he seeth men repent, turne, and amend. Whereupon we doe not without a iust cause detest and abhorre the dam-
Against the
nable opinion of them which doe most wickedly goe about to perswade the simple and ignozant people, that if wee chance after wee be once come to *G O D*, and grafted in his Sonne *Jesus Christ*, to fall into some horrible sinne, shall be vnprofitable vnto vs, there is no more hope of reconciliation, or to be receiued againe into the fauour and mercy of *G O D*. And that they may giue the better colour vnto their pestilent and pernicious error, they doe commonly bring in the sixth and tenth Chapters of the Epistle to the Hebrewes, and the second Chapter, of the second Epistle of *Peter*, not considering that in those places the holy Apostles doe not
Matth. 12.
speake of the daily falles, that we (as long as wee carrie about this bodie of sinne, are subiect vnto: but of the small falling away from *Christ* and his Gospell, which is a sinne against the holy Ghost that shall neuer bee
Marke 3.
forgiuen, because that they doe vtterly forsake the knownen trueth, doe hate *Christ* and his word, they doe crucifie and mocke him (but to their vtter destruction) and therefore fall into desperation, and cannot repent. And that this is the true meaning of the holy Spirit of *G O D*, it appeareth by many other places of the Scriptures, which promiseth vnto all true repentant sinners, and to them that with their whole heart doe turne vnto the Lord their *G O D*, free pardon and remission of their
The sinne
sinnes. For the probation hereof, we read this: *O Israel* (saith the holy Prophet *Hieremie*) if thou returne, returne vnto me saith the Lord, and
Hier. 4.
if thou put away thine abominations out of my sight, then shalt thou not be remooued. Againe, these are *Esaia* words: Let the wicked forsake his
Esaia 55.
owne wayes, and the vnrighteous his owne imaginatiions, and turne againe vnto the Lord, and hee will haue mercie vpon him, and to our *G O D*, for hee is ready to forgiue. And the Prophet *Osee*, the godly
doe

Ofce. 6.

Note-

doe exhort one another after this maner, Come and let vs turne againe vnto the Lord, for hee hath smitten vs, and hee will heale vs, hee hath wounded vs, and hee will binde vs vp againe. It is most euident and plaine, that these things ought to be vnderstood of them that were with the Lord afore, and by their sinnes and wickednesses were gone away from him.

Eccles. 7.

1. Iohn. 1.

For wee doe not turne againe vnto him with whom wee were neuer before, but we come vnto him. Now, vnto all them that will returne vnto the Lord their G O D, the fauour and mercy of G O D vnto forgiveness of sinnes is liberally offered. Whereby it followeth necessarily, that although wee doe, after wee bee once come to G O D and grafted in his Sonne Iesus Christ, fall into great sinnes (for there is no righteous man vpon the earth that sinneth not, and if wee say wee haue no sinne, wee deceiue our selues, and the trueth is not in vs) yet if wee rise againe by repentance, and with a full purpose of amendment of life doe flee vnto the mercie of G O D, taking surholde thereupon, through faith in his Sonne Iesu Christ, there is an assured and infallible hope of pardon and remission of the same, and that wee shall bee receiued againe into the fauour of our heavenly Father. It is written of Dauid: I haue found a man according to mine owne heart, or, I haue found Dauid the sonne of Iesse, a man according to mine owne heart, who will doe all things that I will. This is a great commendation of Dauid. It is also most certaine, that hee did stedfastly beleue the promise that was made him touching the Messiah, who should come of him touching the flesh, and that by the same faith hee was iustified, and grafted in our Saviour Iesu Christ to come, and yet afterwarde hee fell horribly, committing most detestable adulterie and damnable murder, and yet as soone as hee cryed

Actes 13.

2. Sam. 7.

2. Sam. 11.

2. Sam. 12.

Peccaui, I haue sinned, vnto the Lord, his sinne being forgiven, he was receiued into fauour againe. Now will wee come vnto Peter, of whom no man can doubt but that hee was grafted in our Saviour Iesus Christ, long afore his denyall. Which thing may easily bee proued by the answer which hee did in his name, and in the name of his fellow Apostles make vnto our Saviour Iesu Christ, when he sayd vnto them, Will yee also goe away? Peter (sayth he) to whom shall wee goe? Thou hast the wordes of eternall life, and wee beleue and knowe that thou art that Christ the Sonne of the liuing G O D. Whereunto may bee added the like confession of Peter, where Christ doeth giue vs most infallible testimonie: Thou art blessed Simon the sonne of Ionas, for neyther flesh nor blood hath reueyled this vnto thee, but my father which is in heauen. These wordes are sufficient to proue that Peter was already iustified, through this his liuely faith in the onely begotten Sonne of G O D, whereof he made so notable and so solempne a confession. But did not hee afterwards most cowardly denie his Master, although he had heard of him, whosoever denieth me before men, I will denie him before my father? Neuerthelesse, as soone as with weeping eyes, and with a sobbing heart he did acknowledge his offence, and with

Math. 26.

Math. 10.

an

an earnest repentance did flee vnto the mercy of **GOD**, taking sure hold thereupon, through faith in him whom he had so shamefully denyed, his sinne was forgiven him, and for a certificate and assurance thereof, the roome of his Apostleship was not denyed vnto him. But now marke what doth follow. After the same holy Apostle had on Whitsunday with the rest of the Disciples receiued the gift of the holy Ghost most abundantly, he committed no small offence in Antiochia, by bringing his consciences of the faithfull into doubt by his example, so that Paul was faine to rebuke him to his face, because that hee walked not bprightly, or went not the right way in the Gospel. Shall we now say, that after this grievous offence, hee was utterly excluded and shut out from the grace and mercy of **GOD**, & that this his trespass, whereby he was a stumbling blocke vnto many, was unpardonable? **GOD** defend we should say so. But as these examples are not brought in, to the ende that wee should thereby take a boldnesse to sinne, presuming on the mercy and goodnesse of **GOD**, but to the ende that if through the frailenesse of our owne flesh, and the temptation of the Dewill, we fall into like sinnes, we should in no wise despaire of the mercy and goodnesse of **GOD**: Euen so must wee beware and take heede, that wee doe in no wise thinke in our hearts, imagine, or beleue that we are able to repent aright, or to turne effectually vnto the Lord by our owne might and strength. For this must bee verified in all men, Without me ye can doe nothing. Againe, Of our selues wee are not able as much as to thinke a good thought. And in another place, It is **GOD** that worketh in vs both the will and the deede. For this cause, although Hieremie had sayd before, If thou returne, O Israel, returne vnto me, saith the Lord: Yet afterwards he saith, Turne thou me, O Lord, and I shall bee turned, for thou art the Lord my **GOD**. And therefore that holy writer and ancient father Ambrose doeth plainly asseure, that the turning of the heart vnto **GOD**, is of **GOD**, as the Lord himselfe doeth testifie by his Prophet, saying, And I will giue thee an heart to know mee, that I am the Lord, and they shall bee my people, and I will bee their **GOD**, for they shall returne vnto mee with their whole heart. These things being considered, let vs earnestly pray vnto the liuing **GOD** our heavenly Father, that hee will bouchfate by his holy Spirit, to worke a true and vnfained repentance in vs, that after the painefull labours and trauels of this life, may liue eternally with his Sonne Iesus Christ, to whom hee all prayse and glory for euer and euer. Amen.

(* *)

Actes 2.

Galat. 2.

What we must be-ware of.

Iohn 15.

2. Cor. 3.

Phil. 2.

Ierem. 6.

Ambros de vocat gent. lib. 8. cap. 9.

The

¶ The second part of the Homily of
Repentance.

Hitherto haue ye heard (welbeloued) how needfull and necessary the doctrine of repentance is, and how earnestly it is thowout all the Scriptures of **G D D** brged and set forth, both by the ancient Prophets, by our Saviour Jesus Christ, and his Apostles, and that forasmuch as it is the conuersion or turning againe of the whole man vnto **G D D**, from whom we go away by sinne: these foure points ought to be obserued, that is, from whence or from what things we must returne, vnto whom this our returning must be made, by whole meanes it ought to be done, that it may be effectuell, and last of all, after what sort we ought to behaue our selues in the same, that it may be profitable vnto vs, and attaine vnto the thing that we doe seeke by it. Ye haue also learned, that as the opinion of them that denie the benefit of repentance, vnto those that after they bee come to **G D D** and grafted in our Saviour Jesus Christ, doe through the frailnesse of their flesh, and the temptation of the diuell fall into some grieuous and detestable sinne, is most pestilent and pernicious: So wee must beware, that wee doe in no wise thinke that we are able of our owne selues, and of our own strength, to returne vnto the Lord our **G D D**, from whom we are gone away by our wickednesse and sinne. Now it shall be declared vnto you, what bee the true parts of repentance, and what things ought to mooue vs to repent, and to returne vnto the Lord our **G D D** with all speed. Repentance (as it is sayd before) is a true returning vnto **G D D**, whereby men forsaking utterly their idolatrie and wickednesse, doe with a liuely faith embrace, loue, and worship the true liuing **G D D** onely, and giue themselves to all manner of good workes, which by **G D D**s word they know to be acceptable vnto him. Now there bee foure parts of repentance, which being set together, may bee likened to an easie and short ladder, whereby we may climbe from the bottomlesse pit of perdition, that wee cast our selues into by our dayly offences and greuous sinnes, by into the castle or towre of eternall and endlesse saluation.

The first, is the contrition of the heart. For we must be earnestly sorry for our sinnes, and vnfeignedly lament and bewaile that wee haue by them so greuously offended our most bounteous and mercifull **G D D**, who so tenderly loued vs, that he gaue his onely begotten sonne to die a most bitter death, and to shedde his deare heart blood for our redemption and deliuerance. And verily this inward sorrow and griefe being conceived in the heart for the heynousnesse of sin, if it be earnest and vnfeigned, is as a sacrifice to **G D D**, as the holy Prophet Dauid doth testifie, saying, A sacrifice to **G D D** is a troubled spirit, a contrite and broken heart, O Lord, thou wilt not despise.

There bee
foure parts
of repen-
tance.

Psalme. 51.

But

But that this may take place in vs, we must bee diligent to reade and heare the Scriptures and the worde of **GOD**, which most lively doe paint out before our eyes our naturall vncleannesse, and the enormitie of our sinfull life. For vnlesse wee haue a thorow feeling of our sinnes, how can it bee that wee should earnestly bee sorie for them? Afoze David did heare the worde of the Lord by the mouth of the Prophet Nathan, what heauinesse I pray you was in him for the adulterie and the murder that hee had committed? So that it might bee sayd right well, that hee slept in his owne sinne. Wee reade in the Actes of the Apostles, that when the people had heard the Sermon of Peter, they were compunct and pricked in their hearts. Which thing would neuer haue beene, if they had not heard that wholesome Sermon of Peter. They therefore that haue no minde at all neyther to reade, nor yet to heare **GODS** word, there is but small hope of them that they will as much as once set their feete, or take hold vpon the first staepe or step of this ladder: but rather will sinke deeper and deeper into the bottomlesse pit of perdition. For if at any time through the remorse of their conscience, which accuseth them, they feelee any inward grieve, sorrow, or heauinesse for their sinnes, forasmuch as they want the salue and comfort of **GODS** word, which they doe despise, it will be vnto them rather a meane to bring them to bitter desperation then otherwise. The second is, an vnfaigned confession and acknowledging of our sinnes vnto **GOD**, whom by them we haue so grieuously offended, that if he should deale with vs according to his iustice, wee doe deserue a thousand helles, if there could bee so many. Yet if wee will with a sorrowfull and contrite heart make an vnfaigned confession of them vnto **GOD**, hee will freely and frankly forgive them, and so put all our wickednesse out of remembrance before the sight of his Maiestie, that they shall no more bee thought vpon. Hereunto doeth pertain the golden saying of the holy Prophet David, where he saith on this maner: Then I acknowledged my sinne vnto thee, neither did I hide mine iniquitie: I sayd, I will confesse against my selfe my wickednesse vnto the Lorde, and thou forgavest the vngodlinesse of my sinne. These are also the wordes of Iohn the Euangelist: If we confesse our sinnes, **GOD** is faithfull and righteous, to forgive vs our sinnes, and to make vs cleane from all our wickednes. Which ought to be vnderstood of the confession that is made vnto **GOD**. For these are Saint Augustines wordes: That confession which is made vnto **GOD**, is required by **GODS** Law, whereof Iohn the Apostle speaketh, saying, If we confesse our sinnes, **GOD** is faithfull and righteous to forgive vs our sinnes, and to make vs cleane from all our wickednesse. For without this confession, sinne is not forgiven. This is then the chiefest and most principall confession that in the Scriptures and worde of **GOD** wee are bidden to make, and without the which wee shall neuer obtaine pardon and forgiveness of our sinnes. Indeepe, besides this there is another kinde of confession, which is needefull and necessary.

2. Sam. 12.

Actes 4.

Ezech. 18.

Psal. 51.

1. Iohn 1.

In Epist ad
Iulian. contri.
1. em. 30.

And of the same doeth Saint James speake, after this maner, saying: Acknowledge your faults one to another, and pray one for another, that yee may bee saued. As if hee should say: Open that which grieueth you, that a remedie may bee found. And this is commanded both for him that complayneth, and for him that heareth, that the one should shew his griefe to the other. The true meaning of it is, that the faithfull ought to acknowledge their offences, whereby some hatred, rancour, ground, or malice, hauing risen or growen among them one to another, that a brotherly reconciliation may be had, without the which nothing that wee doe can bee acceptable vnto **GOD**, as our Sauour Iesus Christ doeth witness himselfe, saying, When thou offerest thine offering at the altar, if thou remembrest that thy brother hath ought against thee, leaue there thine offering, and goe and bee reconciled, and when thou art reconciled, come and offer thine offering. It may also be thus taken, that we ought to confesse our weakenesse and infirmities one to another, to the end that knowing each others frailnesse, wee may the more earnestly pray together vnto Almighty **GOD** our heauenly father, that he will bouchsafe to pardon vs our infirmities, for his Sonne Iesus Christs sake, and not to impute them vnto vs, when he shall render to euery man according to his workes. And whereas the aduersaries goe about to wrest this place, for to maintaine their auricular confession withall, they are greatly deceiued themselues, and doe shamefully deceiue others: For if this text ought to bee vnderstood of auricular confession: then the Priests are as much bound to confesse themselves vnto the lay people, as the lay people are bound to confesse themselves to them. And if to pray, is to absolue: then the laytie by this place hath as great authoritie to absolue the Priests, as the Priests haue to absolue the laytie. This did Iohannes Scotus, otherwise called Duns well perceiue, who vpon this place writeth on this maner.

Matth. 5.

*Answer to
the aduer-
saries which
maintaine
auricular
confession.*

*Iohannes
Scotus lib 4.
senten. di-
stinct. 17.
quest. 1.*

Neither doeth it seeme vnto mee that James did giue this commandment, or that he did set it forth as being receiued of Christ. For first and foremost, whence had he authoritie to binde the whole Church, such that hee was onely Bishop of the Church of Jerusalem? except thou wilt say, that the same Church was at the beginning the head Church, and consequently that hee was the head Bishop, which thing the See of Rome will neuer graunt. The vnderstanding of it then, is as in these wordes: Confesse your sinnes one to another. A perswasion to humilitie, whereby he willeth vs to confesse our selues generally vnto our neighbours, that wee are sinners, according to this saying: if wee say wee haue no sinne, wee deceiue our selues, and the truth is not in vs. And where that they do alledge this saying of our Sauour Iesus Christ vnto the Leper, to proue auricular confession to stand on **GODS** word, Go thy way and shew thy selfe vnto the Priest: Doe they not see that the Leper was cleansed from his leprosie, afore he was by Christ sent vnto the Priest for to shew himselfe vnto him? By the same reason wee must be cleansed from our spiritual leprosie, I meane, our sinnes must be forgiven vs

Matth. 8.

vs afore that wee come to confession. What neede wee then to tell forth our sinnes into the eare of the Priest, sith that they bee already taken away? Therefore holy Ambrose in his second Sermon vpon the hundred and ninetieth Psalm, doth say full well. Goe shew thy selfe vnto the Priest. Who is the true Priest, but he which is the Priest for ever, after the order of Melchisedech? Whereby this holy father doeth vnderstand, that both the Priesthoode & the Law being chaged we ought to acknowledge none other Priest for deliuerance from our sinnes, but our Saviour Iesus Christ, who being soueraigne Byschoppe, doeth with the Sacrifice of his Body and Blood, offered once for ever vpon the Altar of the Crosse most effectually cleanse the spirituall leprosie, and wash away the sinnes of all those that with true confession of the same doe see vnto him. It is most euident and playne, that this auricular confession hath not his warrant of **G O D S** word, els it had not bene lawfull for Nectarius Byschoppe of Constantinople, vpon a iust occasion to haue put it downe. For when any thing ordayned of **G O D**, is by the lewdnesse of men abused, the abuse ought to be taken away, and the thing it selfe suffered to remaine. Moreover, these are **S. Augustines** wordes, what haue I to doe with men, that they should heare my confession, as though they were able to heale my diseases? A curious sort of men to know another mans life, & slothfully to correct & amend their owne. Why do they seeke to heare of me what I am, which will not heare of thee what they are? And how can they tell when they heare by me of my selfe, whether I tell the trueth or not, sith no mortall man knoweth what is in man, but the spirit of man which is in him? Augustine would not haue witten thus, if auricular confession had bene bled in his time. Being therefore not ledde with the conscience thereof, let vs with feare and trembling, and with a true contrite heart, vse that kinde of confession, that **G O D** doeth commaund in his worde, and then doubtlesse, as hee is faithfull and righteous, hee will forgive vs our sinnes, and make vs cleane from all wickednesse. I doe not say, but that if any doe finde themselves troubled in conscience, they may repayre to their learned Curate or Pastour, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receiue at their hand the comfortable salue of **G O D S** word: but it is against the true Christian libertie, that any man should bee bound to the numbring of his sinnes, as it hath bene vsed heretofore in the time of blindness and ignorance.

The third part of repentance, is faith, whereby wee doe apprehend and take hold vpon the promises of **G O D**, touching the free pardon and forgiveness of our sinnes. which promises are sealed by vnto vs, with the death and blood-shedding of his Sonne Iesu Christ. For what should awayle and profite vs to bee sorrie for our sinnes, to lament and bewaile that wee haue offended our most bounteous and mercifull father, or to confesse and acknowledge our offences and trespasses, though it be done neuer so earnestly, vnlesse we doe stedfastly beleue, and

Nectarius
Sozomen ec-
clesiast. hist.
lib. 7. cap. 16
Lib. 10. con-
fessionum
cap. 3.

The repentance of the Schoolemen.

Iudas & his repentance.

Matth. 27.

Peter and his repentance.

De penitentia distin. 1. cap. Petrus.

Matth. 3.

bee fully perswaded, that **G O D** for his Sonne Iesus Christs sake, will forgive vs all our sinnes, and put them out of remembrance, and from his sight? Therefore they that teach repentance without a lively faith in our Saviour Iesus Christ, doe teach none other but Iudas repentance as all the Schoole-men doe, which doe only allow these three parts of repentance: the contrition of the heart, the confession of the mouth, and the satisfaction of the worke. But all these things we finde in Iudas repentance: which in outward appearance did farre exceede and passe the repentance of Peter. For first and foremost wee reade in the Gospel, that Iudas was so sorrowfull and heauy, yea that hee was filled with such anguish and vexation of minde, for that which hee had done, that hee could not abide to liue any longer. Did not hee also afore hee hanged himselfe make an open confession of his fault, when hee sayde, *I haue sinned, betraying the innocent blood?* And verely this was a very bold confession, which might haue brought him to great trouble, for by it he did lay to the high Priests and Elders charge, the shedding of innocent blood, and that they were most abominable murderers. Hee did also make a certaine kinde of satisfaction, when hee did cast their money vnto them againe. No such thing doe wee read of Peter, although hee had committed a very heinous sinne, and most grieuous offence, in denying of his Master. We find that he went out and wept bitterly, whereof Ambrose speaketh on this manner: Peter was sozr and wept, because he erred as a man. I doe not finde what hee said, I know that hee wept, I read of his teares, but not of his satisfaction. But how chaunce that the one was receiued into fauour againe with **G O D**, and the other cast away, but because that the one did by a lively faith in him whom he had denyed take holde vpon the mercy of **G O D**, and the other wanted faith, whereby hee did dispayre of the goodnesse and mercie of **G O D**? It is euident and plaine then, that although wee be neuer so earnestly sozr for our sinnes, acknowledge and confesse them: yet all these things shall bee but meanes to bring vs to vtter desperation, except wee doe steadfastly beleue, that **G O D** our heauenly father will for his Sonne Iesus Christs sake, pardon and forgive vs our offences and trespasses, and vtterly put them out of remembrance in his sight. Therefore, as wee sayd before, they that teach repentance without Christ, and a lively faith in the mercy of **G O D**, doe onely teach Gaius or Iudas repentance. The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that doe truly repent, must bee cleane altered and changed, they must become new creatures, they must be no moze the same that they were before. And therefore thus said Iohn Baptist vnto the Pharisees and Sadduces that came vnto his Baptisme: *O generation of vipers, who hath forewarned you to flee from the anger to come? bring forth therefore fruits worthy of repentance.* Whereby wee doe learne, that if wee will haue the wrath of **G O D** to bee pacified, wee must in no wise dissemble, but turne vnto him againe with a true and sound repentance, which may bee knowne and declared by good fruits, as by most sure and fallible signes thereof.

They

They that doe from the bottome of their hearts acknowledge their finnes, and are vnfaignedly sozry for their offences, will cast off all hypocrisie, and put on true humilitie, and lowlinesse of heart. They will not only receiue the Physitian of the soule, but also with a most feruent desire long for him. They will not onely abstaine from the finnes of their former life, and from all other filthy vices, but also flee, eschew, and abhorre all the occasions of them. And as they did before giue themselves to vncleannesse of life, so will they from hence forwarde with all diligence giue themselves to innocency, purenesse of life, and true godlinesse. Wee haue the Nineuites for an example, which at the preaching of Ionas did not onely proclaime a generall fast, and that they should euery one put on sackcloth: but they all did turne from their euill wayes, and from the wickednesse that was in their hands. But aboue all other, the historie of Zacheus is most notable: for being come vnto our Sauour Iesu Christ, hee did say, Behold Lord, the halfe of my goods I giue to the poore, and if I haue defrauded any man, or taken ought away by extortion or fraude, I doe restore him foure fold.

Ionas 3.

Luke 15.

Here we see that after his repentance, hee was no more the man that hee was before, but was cleane chaunged and altered. It was so farre of, that hee would continue and bide still in his vn-satiablenesse, or take ought away fraudulently from any man, that rather hee was most willing and ready to giue away his owne, and to make satisfaction vnto all them that hee had done iniury and wrong vnto. Here may wee right well adde the sinfull woman, which when shee came to our Saviour Iesus Christ did powre downe such abundance of teares out of those wanton eyes of hers, wherewith she had allured many vnto folly, that shee did with them wash his feete, wiping them with the haire of her head, which she was wont most gloriously to set out, making of them a nette of the deuill. Hereby we doe learne, what is the satisfaction that GOD doeth require of vs, which is, that we cease from euill, and doe good, and if wee haue done any man wrong, to endeouour our selues to make him true amends to the vttermost of our power, following in this the example of Zacheus, and of this sinfull woman, and also that goodly lesson that Iohn Baptist Zacharies sonne did giue vnto them that came to aske counsaile of him. This was commonly the penance that Christ enioyned sinners: Goe thy way, and sinne no more. Which penance wee shall neuer be able to fulfill, without the speciall grace of him that doeth say, without me ye can doe nothing. It is therefore our parts, if at least we be desirous of the health and saluation of our owne selues, most earnestly to pray vnto our heavenly Father, to assiste vs with his Holy Spirit, that we may be able to hearken vnto the voyce of the true shepheard, and with due obedience to follow the same.

Luke 7.

Iohn 5.

Iohn 15.

Let vs hearken to the voyce of Almighty GOD, when he calleth vs to repentance, let vs not harden our hearts, as such Infidels doe, who abuse the time giuen them of GOD to repent, and turne it to continue their pride and contempt against GOD and man, which know not how

much they heape **G O D S** wrath vpon themselves, for the hardnesse of their hearts, which cannot repent at the day of vengeance. Where we haue offended the Law of **G O D**, let vs repent vs of our straying from so good a Lord. Let vs confesse our vnworthynesse before him, but yet let vs trust in **G O D S** free mercy, for Christs sake, for the pardon of the same. And from hencefoorth let vs endeouour our selues to walke in a new life, as new borne babes, whereby we may glorifie our Father which is heauen, and thereby to beare in our consciences a good testimony of our fayth. So that at the last, to obtayne the fruition of everlasting life, through the merites of our Saviour, to whom be all prayse and honour for euer,
A M E N.

AN

The third part of the Homilie of Repentance.

In the Homilie last spoken vnto you (right welbeloued people in our Sautour Christ) ye heard of the true parts and tokens of Repentance, that is, heartie contrition and sorrowfulnesse of our hearts, vnfained confession in word of mouth for our vnworthy liuing before GOD, a stedfast faith to the merites of our Sautour Christ for pardon, and a purpose of our selues by GODS grace to renounce our former wicked life, and a full conuersion to GOD in a new life to glorifie his Name, and to liue orderly and charitably, to the comfort of our neighbour, in all rightedousnesse, and to liue soberly and modestly to our selues, by vsing abstinence, and temperance in word and in deede, in mortifying our earthly members heere vpon earth: Now for a further perswasion to moue you to those pattes of repentance, I will declare vnto you some causes, which should the rather moue you to repentance.

First, the commandement of GOD, who in so many places of the holy and sacred Scriptures, doeth bid vs returne vnto him. O yee children of Israel (sayth he) turne againe from your infidelitie, wherein ye drowned your selues. Againe, Turne you, turne you from your euill wayes: for why will ye die, O ye house of Israel? And in another place, thus doth he speake by his holy Prophet Osee: O Israel, returne vnto the Lord thy GOD: for thou hast taken a great fall by thine iniquitie. Take vnto you these wordes with you, when you turne vnto the Lord and say vnto him, Take away all iniquitie, and receiue vs graciously, so will we offer the calues of our lippes vnto thee. In all these places wee haue an expresse commandement giuen vnto vs of GOD for to returne vnto him. Therefore we must take good heede vnto our selues, lest whereas wee haue already by our manifold sinnes and transgressions, prouoked and kindled the wrath of GOD against vs, wee doe by breaking this his commandement, double our offences, and so heape still damnation vpon our owne heads by our dayly offences and trespasses, whereby we prouoke the eyes of his Maiestie, wee doe well deserue (if hee should deale with vs according to his iustice) to be put away for euer from the fruition of his glory. How much more then are wee worthy of the endlesse torments of hell, if when wee bee so gently called againe after our rebellion, and commanded to returne, wee will in no wise hearken vnto the voyce of our heavenly father, but walke still after the stubbornnesse of our owne hearts.

Secondly, the most comfortable and sweet promise, that the Lord our GOD did of his meere mercy and goodnesse loyne vnto his commande-
ment.

*The causes
that should
moue vs to
repent.
Eia. 3.
Ezech. 33.
Osee. 4.*

Jer. 4.

Ezek. 18.

ment. For he doeth not onely say, Returne vnto me, O Israel: but also, If thou wilt returne, and put away all thine abominations out of my sight, thou shalt neuer bee mooued. These words also haue wee in the Prophet Ezechiel: At what time soeuer a sinner doth repent him of his sinne, from the bottome of his heart, I will put all his wickednesse out of my remembrance (saith the Lord) so that they shall bee no more thought vpon. Thus are we sufficiently instructed, that GOD will according to his promise, freely pardon, forgive, and forget all our sinnes, so that we shall neuer be cast in the teeth with them, if, obeying his commandment, and allured by his sweet promises, wee will vnfeignedly returne vnto him.

Similitude.

Elai. 59.

Thirdly, the filthinesse of sinne, which is such, that as long as wee doe abide in it, GOD cannot but detest and abhorre vs, neither can there be any hope, that we shall enter into the heauenly Jerusalem, except wee be first made cleane and purged from it. But this will neuer be, vnlesse forsaking our former life, wee doe with our whole heart returne vnto the Lord our GOD, and with a full purpose of amendment of life, flee vnto his mercy, taking sure hold thereupon through faith in the blood of his Sonne Iesus Christ. If we should suspect any vncleannesse to be in vs, wherefore the earthly Prince should lothe and abhorre the sight of vs, what paines would wee take to remoue and put it away? How much more ought wee with all diligence and speed that may be, to put away that vncleane filthinesse that doeth separate and make a diuision betwixt vs and our GOD, and that hideth his face from vs, that hee will not heare vs? And verily herein doth appeare how filthy a thing sinne is, sith that it can by no other meanes be washed away, but by the blood of the onely begotten Sonne of GOD. And shall wee not from the bottome of our hearts detest and abhorre, and with all earnestnesse flee from it, sith that it did cost the deare heart blood of the onely begotten Sonne of GOD our Sauour and Redeemer, to purge vs from it? Plato doeth in a certaine place write, that if vertue could bee seene with bodily eyes, all men would wonderfully be inflamed and kindled with the love of it: Euen so on the contrary, if we might with our bodily eyes behold the filthinesse of sinne, and the vncleannesse thereof, wee could in no wise abide it, but as most present and deadly poyson, hate and eschew it. Wee haue a common experience of the same in them, which when they haue committed any heinous offence, or some filthy and abominable sinne, if it once come to light, or if they chance to haue a thorough feeling of it, they bee so ashamed (their owne conscience putting before their eyes the filthinesse of their acte) that they dare looke no man in the face, much lesse that they should be able to stand in the sight of GOD.

Fourthly, the vncertainthe and brittlenesse of our owne liues, which is such, that we cannot assure our selues, that we shall liue one houre, or one halfe quarter of it. Which by experience we doe find daily to be true, in them that being now merrie and lustie, and sometimes feasting and banquetting with their friends, doe fall suddainely dead in the streets, and other whiles vnder the board when they are at meat. These daily
examples

examples, as they are most terrible and dreadfull, so ought they to mouue
 vs to seeke for to be at one with our heavenly iudge, that we may with a
 good conscience appeare before him, whensoever it shall please him for to
 call vs, whether it be suddenly or otherwise, for wee haue no more char-
 ter of our life, then they haue. But as wee are most certaine that wee
 shall die, so are wee most vncertaine when wee shall die. For our
 life doeth lie in the hand of **GOD**, who will take it away when
 it pleaseth him. And verily when the highest Sumner of all, which *Death the*
 is death, shall come, hee will not bee said nay: but wee must forth *Lords Sum-*
 with be packing, to be present before the iudgement seat of **GOD**, as hee *ner.*
 doth find vs, according as it is written: whereas the tree falleth, whe- *Eccles. 11.*
 ther it bee toward the South, or toward the North, there it shall lie.
 Whereunto agreeth the saying of the holy Martyr of **GOD** Saint Cy- *Contra De-*
 prian, saying: As **GOD** doeth find thee when hee doth call, so doth hee *metrianum.*
 iudge thee. Let vs therefore follow the counsell of the wise man, where *Eccles. 5.*
 he saith: Make no tarrying to turne vnto the Lord, and put not off from
 day to day. For suddainely shall the wrath of the Lord breake forth, and
 in thy securitie shalt thou be destroyed, and shalt perish in the time of ven-
 geance. Which words I desire you to marke diligently, because they doe
 most liuely put before our eyes, the sondnesse of many men, who abusing
 the long suffering and goodnesse of **GOD**, doe neuer thinke on repen-
 tance or amendment of life. Follow not (saith he) thine owne mind, and
 thy strength, to walke in the wayes of thy heart, neither say thou, who
 will bring me vnder for my workes: for **GOD** the reuenger, will re-
 uenge the wrong done by thee. And say not, I haue sinned, and what
 euill hath come vnto me? For the Almighty is a patient rewarder, but
 he will not leaue thee unpunished. Because thy sinnes are forgiven thee,
 be not without feare to heape sinne vpon sinne. Say not neither, The
 mercie of **GOD** is great, he will forgive my manifold sinnes. For mer-
 cie and wrath come from him, and his indignation commeth vpon vnre-
 pentant sinners. As if wee should say: Art thou strong and mightie? Art
 thou lustie and young? Hast thou the wealth and riches of the world?
 Or when thou hast sinned, hast thou receiued no punishment for it? Let
 none of all these things make thee to be the slower to repent, and to re-
 turne with speed vnto the Lord. For in the day of punishment and of
 his suddaine vengeance, they shall not be able to helpe thee. And speci-
 ally when thou art either by the preaching of **GODS** word, or by some
 inward motion of his holy spirit, or els by some other meanes called vnto
 repentance, neglect not the good occasion that is ministred vnto thee, lest
 when thou wouldest repent, thou hast not the grace for to doe it. For to
 repent, is a good gift of **GOD**, which he will neuer grant vnto them,
 who liuing in carnall securitie, doe make a moche of his threatnings, or
 seeke to rule his spirit as they list, as though his working and gifts were
 tyed vnto their will. Fifthly, the auoyding of the plagues of **GOD**, and
 the vtter destruction that by his righteous iudgement doth hang ouer
 the heads of them all that will in no wise returne vnto the Lord: I will *Iere. 24.*
 (saith the Lord) giue them for a terrible plague to all the kingdomes of
 the earth, and for a reproach, and for a prouerbe, and for a curse in all
 places

Rom. 2.

places where I shall call them, and will send the sword of famine, and the pestilence among them, till they be consumed out of the land. And wherefore is this? Because they hardened their hearts, and would in no wise returne from their euill wayes, nor yet forsake the wickednesse that was in their owne hands, that the fiercenelle of the Lords fury might depart from them. But yet this is nothing in comparison of the intolerable and endlesse torments of hell fire, which they shall bee saine to suffer, who after their hardnesse of heart that cannot repent, doe heape vnto themselves wrath against the day of anger, and of the declaration of the iust iudgement of **G O D**: whereas if we will repent, and bee earnestly sorry for our sinne, and with a full purpose and amendment of life flee vnto the mercy of our **G O D**, and taking sure hold thereupon through fayth in our Saviour Iesus Christ doe bring forth fruits worthy of repentance: hee will not onely powre his manifold blessings vpon vs heere in this world, but also at the last, after the painefull trauels of this life, reward vs with the inheritance of his children, which is the kingdome of heauen, purchased vnto vs with the death of his sonne Iesu Christ our Lord, to whom with the father and the holy Ghost, be all praise, glory, and honour, world without end, Amen.

AN

AN HOMILIE AGAINST

disobedience and wilfull
rebellion.

The first part.



S **G O D** the Creatour and Lord of all things appointed his Angels and heavenly creatures in all obedience to serue and to honour his maiesty: so was it his will that man, his chiefe creature vpon the earth, should liue vnder the obedience of his Creatour and Lord: and for that cause, **G O D**, alsoone as hee had created man, gaue vnto him a certaine precept and law, which hee (being yet in the state of innocency, and remayning in paradise) should obserue as a pledge and token of his due and

bounden obedience, with denunciation of death if hee did transgresse and breake the sayd Law and commandement. And as **G O D** would haue man to be his obedient subiect, so did he make all earthly creatures subiect vnto man, who kept their due obedience vnto man, so long as man remayned in his obedience vnto **G O D**: in the which obedience if man had continued still, there had beene no pouerty, no diseases, no sickness, no death, nor other miseries wherewith mankinde is now infinitely and most miserably afflicted and oppressed. So heere appeareth the originall kingdome of **G O D** ouer Angels and man, and vniuersally ouer all things, and of man ouer earthly creatures which **G O D** had made subiect vnto him, and with all the felicity and blessed state, which Angels, man, and all creatures had remayned in, had they continued in due obedience vnto **G O D** their King. For as long as in this first kingdome the subiects continued in due obedience to **G O D** their king, so long did **G O D** embrace all his subiects with his loue, sauour, and grace, which to enioy, is perfect felicity, whereby it is euident, that obedience is the principall vertue of all vertues, and indeed the very root of all

all vertues, and the cause of all felicitie. But as all felicitie and blessednesse should haue continued with the continuance of obedience, so with the breach of obedience, and breaking in of rebellion, all vices and miseries did withall breake in, and ouerwhelme the world. The first authour of which rebellion, the root of all vices, and mother of all mischiefes, was Lucifer, first **G O D S** most excellent creature, and most bounden subject, who by rebelling against the Maiestie of **G O D**, of the brightest and most glorious Angel, is become the blackest and most foulest fiend and deuill: and from the height of heauen, is fallen into the pit and bottome of hell.

Here you may see the first authour and founder of rebellion, and the reward thereof, here you may see the graund captaine and father of rebels, who perswading the following of his rebellion against **G O D** their Creatour and Lord, vnto our first Parents Adam and Eue, brought them in high displeasure with **G O D**, wrought their exile and banishment out of Paradise, a place of all pleasure and goodnesse, into this wretched earth and vale of misery: procured vnto them, sorrowes of their mindes, mischiefes, lickenesse, diseases, death of their bodie, and which is farre more horrible then all worldly and bodily mischiefes, he had wrought thereby their eternall and euerlasting death and damnation, had not **G O D** by the obedience of his Sonne Iesus Christ repaired that, which man by disobedience and rebellion had destroyed, and so of his mercy had pardoned and forgiven him: of which all and singular the premises, the holy Scriptures doe beare record in sundry places.

Thus doe you see, that neither heauen nor paradise could suffer any rebellion in them, neither be places for any rebels to remaine in. Thus became rebellion, as you see, both the first and the greatest, and the very foot of all other sinnes, and the first and principall cause, both of all worldly and bodily miseries, sorrowes, diseases, lickenesses, and deathes, and which is infinitely worse then all these, as is said, the very cause of death and damnation eternall also. After this breach of obedience to **G O D**, and rebellion against his Maiestie, all mischiefes and miseries breaking in therewith, and overflowing the world, lest all things should come vnto confusion and vtter ruine, **G O D** forthwith by lawes giuen vnto mankind, repaired againe the rule and order of obedience thus by rebellion ouerthrowne, and besides the obedience due vnto his Maiesty, hee not onely ordained that in families and households, the wife should be obedient vnto her husband, the children vnto their parents, the seruants vnto their masters: but also, when mankind increased, and spread it selfe more largely ouer the world, hee by his holy word did constitute and ordaine in Cities and Countreys seuerall and speciall gouernours and rulers, vnto whom the residue of his people should be obedient.

As in reading of the holy Scriptures, we shall finde in very many and almost infinite places, aswell of the olde Testament, as of the new, that Kings and Princes, aswell the euill as the good, doe raigne by Gods ordinance, and that subjects are bounden to obey them: that **G O D** doth giue Princes wisdome, great power, and authoritie: that **G O D** doth sendeth

Mat. 4. b. 9.

Matth. 25.

d. 41.

Ioh. 8. f. 44.

2. Pe. 2. a. 4.

Epist. Iud.

a. 6.

Apoc. 12.

b. 7.

Gen. 3. a. 1.

&c.

Wisd. 1. d.

34.

Gen. 3. b. 8.

9. &c. c. 17.

& d. 13 24.

Rom. 5. c.

12. &c. &c.

d. 19 &c.

Gen. 3. d. 17

Gen. 3. c. 16

Iob. 34. d.

30. & 36. a

7.

Eccl. 8. a. 2.

& 10. c. 16.

17. & d. 20.

Psal. 18. g.

50. & 20. b.

6. & 21. a. 1.

Pro. 8. b. 15

sendeth them against their enemies, and destroyeth their enemies horribly: that the anger and displeasure of the Prince, is as the roaring of a Lyon, and the very messenger of death: and that the subject that prouoketh him to displeasure, sinneth against his own soule: With many other things, concerning both the authorizty of Princes, and the duetie of subjects. But heere let vs rehearse two speciall places out of the new Testament, which may stand in stead of all other. The first out of Saint Pauls Epistle to the Romanes and the thirteenth Chapter, where hee writeth thus vnto all subjects, Let euery soule be subiect vnto the higher powers, for there is no power but of **G D D**, and the powers that be, are ordeined of **G D D**. Whosoener therefore resisteth the power, resisteth the ordinance of **G D D**, and they that resist, shall receiue to themselves damnation. For Princes are not to be feared for good works, but for euill. Wilt thou then be without feare of the power? Doe well, so shalt thou haue praise of the same: For he is the minister of **G D D** for thy wealth: But if thou doe euill, feare: for he beareth not the sword for nought, for he is the minister of **G D D** to take vengeance vpon him that doth euill. Wherefore ye must be subiect; not because of wrath onely, but also for conscience sake: for, for this cause ye pay also tribute, for they are **G D D S** ministers, seruing for the same purpose. Giue to euery man therefore his duty: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom ye owe honour. Thus farre are S. Pauls words. The second place is in S. Peters Epistle, and the second Chapter, whose words are these, Submit your selves vnto all maner of ordinances of man for the Lords sake, whether it bee vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euil doers, but for the cherishing of them that doe well. For so is the will of **G D D**, that with well doing ye may stoppe the mouthes of ignorant & foolish men: as free, and not as hauing the libertie for a cloake of maliciouthe, but euen as the seruants of **G D D**. Honour all men, loue brotherly fellowship, feare **G D D**, honour the King. Seruants, obey your masters with feare, not onely if they be good and courteous, but also though they be froward. Thus farre out of Saint Peter.

By these two places of the holy Scriptures, it is most euident that Kings, Queenes, and other Princes (for hee speaketh of authoritie and power, be it in men or women) are ordeined of **G D D**, are to be obeyed and honoured of their subjects: that such subjects, as are disobedient or rebellious against their Princes, disobey **G D D**, and procure their owne damnation: that the government of Princes is a great blessing of **G D D**, giuen for the common wealth, specially of the good and godly: For the comfort and cherishing of whom **G D D** giueth and setteth vp princes: and on the contrary part, to the feare and for the punishment of the euill and wicked. Finally, that if seruants ought to obey their masters, not onely being gentle, but such as be froward: as well and much more ought subjects to be obedient, not only to their good and courteous, but also to these sharpe and rigorous Princes. It commeth therefore neither of chance

Rom. 13.

1. Pet. 2. 13.

Pfal. 10. b.
16. & 45. a.
6. & c.
& 47. a. 2.
Eccle. 17. c.

Matth. 18. c.
23. & 22. 12
Pfal. 10. b.
16. & 45. a.
b. & 47. a.
2. & c.
Matth. 22. b.
13. & 25. c.
34.
Pfal. 82. b. 6

Eccles. 10.
d. 16.
Prou. 16.
& 29.
Eccles. 10.
Esa. 32. a

and fortune (as they terme it) nor of the ambition of mortal men and women claiming by of their owne accord to dominion, that there bee Kings, Queenes, Princes, and other gouernours ouer men being their subiects: but all Kings, Queenes, and other gouernours are specially appoynted by the ordinance of GOD. And as GOD himseke, being of an infinite Maiestie, power, and wisdom, ruleth and gouerneth all things in heauen and earth, as the vniuersall Monarch and onely King and Emperour ouer all, as being onely able to take and beare the charge of all: so hath hee constituted, ordeyned, and set earthly Princes ouer particular Kingdomes and Dominions in earth, both for the auoyding of all confusion, whichels would be in the world, if it should be without gouernours, and for the great quiet and benefite of earthly men their subiects, and also that the Princes themselves, in authoritie, power, wisdom, prouidence, and righteousnesse in gouernement of people and countreys committed to their charge, should resemble his heavenly gouernance, as the maiestie of heavenly things may by the basenesse of earthly things bee shadowed and resembled. And for that similitude, that is betweene the heavenly Monarchie, and earthly Kingdomes well gouerned, our Saviour Christ in sundry parables saith, that the Kingdom of heauen is resembled vnto a man, a king: and as the name of the king, is very often attributed and giuen vnto GOD in the holy Scriptures, so doeth GOD himseke in the same Scriptures sometime vouchsafe to communicate his Name with earthly Princes, terming them gods: doubtesse for that similitude of gouernement, which they haue or should haue, not vnto GOD their King, vnto the which similitude of heavenly gouernement, the nearer and nearer that an earthly Prince doth come in his regiment, the greater blessing of GODS mercy is he vnto that countrey and people ouer whom he reigneth: and the further and further that an earthly prince doth swarue from the example of the heavenly gouernment, the greater plague is he of GODS wrath, and punishment by GODS iustice, vnto that countrey and people, ouer whom GOD for their sinnes hath placed such a Prince and gouernour. For it is indeede euident, both by the Scriptures, and dayly by experience, that the maintenance of all vertue and godlinesse, and consequently of the wealth and prosperity of a kingdom and people, doeth stand & rest more in a wise and good Prince on the one part, then in great multitudes of other men being subiects: and on the contrary part, the ouerthrow of all vertue and godlinesse, and consequently the decay and vtter ruine of a Realme and people doth grow and come more by an vndiscreete and euill gouernour, then by many thousands of other men being subiects. Thus say the holy Scriptures, Well is thee, O thou land (saith the Preacher) whose King is come of Nobles, and whose princes eate in due season, for necessity, and not for lust. Again, a wise and righteous King maketh his Realme and people wealthy: and a good, mercifull, and gracious Prince, is as a shadow in heate, as a defence in stormes, as deaw, as sweete shewres, as fresh water springs in great droughts.

Again

Againe the Scriptures, of vndiscreet and euill Princes, speake thus, Doe be to thee (O thou land) whose King is but a child, and whose Princes are early at their bankets. Againe, when the wicked doe raigne, then men goe to ruine. And againe, A foolish Prince destroyeth the people, and a couetous King vndoeth his Subjects. Thus speake the Scriptures, thus experience testifieth of good and euill Princes.

Eccl. 10. 16
Pro. 28. &
29.

What shall Subjects doe then? shall they obey valiant, stout, wise, and good Princes, and contemne, disobey, and rebell against children being their Princes, or against vndiscreet and euill gouernours? God forbid: for first what a perillous thing were it to commit vnto the Subjects the iudgement which Prince is wise and godly, and his gouernement good, and which is other wise: as though the foot must iudge of the head: an enterprize very heinous, and must needs breed rebellion. For who else be they that are most inclined to rebellion, but such haughtie spirits? from whom springeth such foule ruine of Realmes? Is not rebellion the greatest of all mischiefes? And who are most ready to the greatest mischiefes, but the worst men? Rebels therefore the worst of all Subjects are most ready to rebellion, as being the worst of all bices, and farthest from the duetie of a good Subject: as on the contrary part the best Subjects are most firme and constant in obedience, as in the speciall and peculiar vertue of good Subjects. What an vnworthy matter were it then to make the naughtiest Subjects, and most inclined to rebellion and all euill, iudges ouer their Princes, ouer their gouernment, and ouer their counsellors, to determine which of them be good or tolerable, and which be euill, and so intolerable, that they must needs be remooued by rebels, being euer ready as the naughtiest subjects, soonest to rebell against the best Princes, specially if they be yong in age, women in sexe, or gentle and curteous in gouernment, as trusting by their wicked boldnesse, easily to ouerthrow their weakenesse and gentlenesse, or at the least so to feare the mindes of such Princes, that they may haue impunitie of their mischieuous doings.

But whereas indeede a rebell is worse then the worst prince, and rebellion worse then the worst gouernement of the worst prince that hitherto hath beene: both rebels are vnmeet ministers, and rebellion an vnfit and vnwholsome medicine to reforme any small laches in a prince, or to cure any little griefes in gouernment, such lewd remedies being far worse then any other maladies and disorders that can bee in the body of a common wealth. But whatsoeuer the prince bee, or his gouernement, it is euident that for the most part, those princes whom some subjectes doe thinke to bee very godly, and vnder whose gouernement they reioyce to liue: some other subjects doe take the same to bee euill and vngodly, and doe wish for a change. If therefore all subjects that mislike of their prince, should rebell, no Realme should euer bee without rebellion. It were more meete that rebels should heare the aduise of wise men, and giue place vnto their iudgement: and follow the example of obedient subjectes, as reason is that they whose vnderstanding is blinded with so euill an affection, should giue place to them that bee

of sound iudgement, and that the worst should giue place to the better: and so might Realmes continue in long obedience, peace, and quietnesse. But what if the Prince be vndiscreete, and euill indeed, and is also euident to all mens eyes, that hee so is? I aske againe, what if it be long of the wickednesse of the Subjects, that the Prince is vndiscreete and euill? Shall the Subjects both by their wickednesse prouoke **GOD** for their deserued punishment, to giue them an vndiscreet or euill Prince, and also rebell against him, and withall against **GOD**, who for the punishment of their sinnes did giue them such a Prince? Will you heare the Scriptures concerning this point? **GOD** (say the holy Scriptures) maketh a wicked man to raigne for the sinnes of the people. Again, **GOD** giueth a Prince in his anger, meaning an euill one, and taketh away a Prince in his displeasure, meaning specially when hee taketh away a good Prince for the sinnes of the people: as in our memorie hee tooke away our good Iosias king Edward in his yong and good yeeres for our wickednesse. And contrarily the Scriptures doe teach, that **GOD** giueth wisdom vnto Princes, and maketh a wise and good King to raigne ouer that people whom he loueth, and who loueth him. Again, if the people obey **GOD**, both they and their king shal prosper and be safe, els both shal perish, saith **GOD** by the mouth of Samuel.

Iob. 34. 10.

Osee. 13. 6.

2. Par. 2. 9.

Prou. 16.

1. Reg. 12.

Pro. 21.

Here you see, that **GOD** placeth as well euill Princes as good, and for what cause he doth both. If wee therefore will haue a good Prince, either to be giuen vs, or to continue: now we haue such a one, let vs by our obedience to **GOD** and to our Prince moue **GOD** thereunto. If we will haue an euill Prince (when **GOD** shall send such a one) taken away, and a good in his place, let vs take away our wickednesse which prouoketh **GOD** to place such a one ouer vs, and **GOD** will either displace him, or of an euill Prince make him a good Prince, so that wee first will change our euill into good. For will you heare the Scriptures? The heart of the Prince is in **GODS** hand, which way soeuer it shal please him, he turneth it. Thus say the Scriptures. Wherefore let vs turne from our sinnes vnto the Lord with all our hearts, and he will turne the heart of the Prince, vnto our quiet and wealth: Els for Subjects to deserue through their sinnes to haue an euill Prince, and then to rebell against him, were double and treble euill, by prouoking **GOD** more to plague them. May let vs either deserue to haue a good Prince, or let vs patiently suffer and obey such as wee deserue. And whether the Prince be good or euill, let vs according to the counsell of the holy Scriptures, pray for the Prince, for his continuance and increase in goodnesse, if he be good, and for his amendment if he be euill.

1. Tim. 2.

Will you heare the Scriptures concerning this most necessary point? I exhort therefore (saith S. Paul) that aboue all things, prayers, supplications, Intercessions, and giuing of thanks bee had for all men, for Kings, and all that are in authority, that wee may liue a quiet and peaceable life with all godlines: for that is good and acceptable in the sight of **GOD** our Sauour, &c. This is S. Pauls counsell. And who I pray you, was Prince ouer the most part of the Christians, when **GODS** holy spi-

rit

fit by Saint Pauls pen gave them this lesson? Forsooth, Caligula, Claudius or Nero: who were not onely no Christians, but pagans, and also either foolish rulers, or most cruell tyrants. Will you yet heare the word of G O D to the Jewes, when they were prisoners vnder Nabuchodonosor King of Babylon, after he had slaine their king, nobles, parents, children, and hinfefolkes, burned their countrey, cities, yea Hierusalem it selfe, and the holy Temple, and had caried the residue remaining alive captiues with him into Babylon: Will you heare yet what the Prophet Baruch sayth vnto G O Ds people being in this captiuitie? Pray you, sayth the Prophet, for the life of Nabuchodonosor King of Babylon, and for the life of Belshazar his sonne, that their daies may bee as the dayes of heauen vpon the earth, that G O D also may giue vs strength, and lighten our eyes, that wee may liue vnder the defence of Nabuchodonosor King of Babylon, and vnder the protection of Belshazar his sonne, that we may long doe them seruice, and finde sauour in their sight. Pray for vs also vnto the Lord our G O D, for we haue sinned against the Lord our G O D.

Bar. i. 11.

Thus farre the Prophet Baruch his wordes: which are spoken by him vnto the people of G O D, of that king who was an Heathen, a tyrant, and cruell oppressour of them, and had bene a murderer of many thousands of their nation, and a destroyer of their countrey, with a confession that their sinnes had deserved such a prince to raige ouer them. And shall the old Christians, by Saint Pauls exhortation, pray for Caligula, Claudius, or Nero? Shall the Jewes pray for Nabuchodonosor: these Emperours and Kings being strangers vnto them, being pagans and infidels, being murderers, tyrants, and cruell oppressours of them, and destroyers of their countrey, countrymen, and hinfemen, the curvers of their villages, townes, cities, and temples? And shall not wee pray for the long, prosperous, and godly rainge of our naturall Prince, an stranger, which is obserued as a great blessing in the Scriptures, of our Christian, our most gracious Soueraigne, no Heathen, no Pagan Prince? Shall wee not pray for the health of our most precious, most louing Soueraigne, the preseruer of vs and our countrey, in so long peace, quietnesse, and securitie, no cruell person, no tyrant, no worler of our goods, no shedder of bloodes, no burner and destroyer of our townes, cities, and countreys, as were those, for whom yet as ye haue heard, Christians being their subiectes ought to pray? Let vs not commit so great ingratitude against G O D and our Soueraigne, as not continually to thanke G O D for his gouernement, and for his great and continuall benefites and blessings poured vpon vs by such gouernement. Let vs not commit so great a sinne against G O D, against our selues, and our countrey, as not to pray continually vnto G O D for the long continuance of so gracious a Ruler vnto vs, and our countrey. Else shall we be brent by any longer to enioy those benefites and blessings of G O D, which hitherto wee haue had by her halbe most worthy to fall into all those mischieses and miseries, which wee & our countrey haue by G O Ds grace through her gouernment hitherto escaped.

What shall wee say of those Subjects? may wee call them by the name of Subjects? Who neither bee thankfull, nor make any prayer to **GOD** for so gracious a Soueraigne: but also themselves take armour wickedly, assemble companies and bands of rebels, to breake the publique peace so long continued, and to make, not warre, but rebellion, to endanger the person of such a gracious Soueraigne, to hazard the estate of their countrey, (for whose defence they should bee ready to spend their liues) and being Englishmen, to robbe, spoyle, destroy and burne in England Englishmen, to kill and murder their owne neighbours and kinsfolke, their owne countrey men, to doe all euill and mischief, yea and more to, then soveraigne enemies would, or could doe? What shall wee say of these men, who vse themselves thus rebellously against their gracious Soueraigne? Who if **GOD** for their wickednesse had giuen them an Heathen tyrant to reigne ouer them, were by **GODS** word bound to obey him, and to pray for him? What may bee spoken of them? so farre doeth their unkindnesse, unnaturalnesse, wickednesse, mischieuousnesse in their doings, passe and excell any thing, and all things that can bee expessed and vttered by wordes. Onely let vs with vnto all such most speedie repentance, and with so grievous sorrow of heart, as such so horrible sinnes against the Maieste of **GOD** doe require, who in most extreme unthankfulness doe rise, not onely against their gracious Prince, against their naturall countrey, but against all their countrey men, women, and children, against themselves, their wiues, children & kinsfolkes, and by so wicked an example against all Christendome, and against whole mankind of all maner of people throughout the wide world, such repentance, I say, such sorrow of heart **GOD** graunt vnto all such, whosoeuer rise of private and malicious purpose, as is meete for such mischiefs attempted, and wrought by them. And vnto vs and all other Subiectes, **GOD** of his mercie graunt, that wee may bee most unlike to all such, and most like to good, naturall, louing, and obedient Subiects: nay, that wee may be such in deed, not onely shewing all obedience our selues, but as many of vs as bee able, to the uttermost of our power, abilitie and vnderstanding, to stay and repress all rebels, and rebellions against **GOD**, our gracious Prince, and naturall countrey, at every occasion that is offered vnto vs. And that which wee all are able to doe, vnlesse wee doe it, wee shall bee most wicked, and most worthy to feele in the ende such extreme plagues, as **GOD** hath ever powred vpon rebels.

Let vs make continuall prayers vnto Almighty **GOD**, even from the bottome of our hearts, that hee will giue his grace, power and strength vnto our gracious Queene Elizabeth, to vanquish and subditt all our rebels at home, as soveraigne enemies, that all domesticall rebellions being suppressed and pacified, and all our ward invasions repulsed and abandoned, wee may not onely be sure, and long continuall in all obedience vnto our gracious Soueraigne, and in that peaceable and quiet life which hitherto wee haue ledde vnder her Maieste, with all securitie: but also that both our gracious Queene Elizabeth, and we

her

her subiects, may altogether in all obedience vnto **G D D** the King of Kings, and vnto his holy Lawes, leade our liues so in this world, in all vertue and godlinesse, that in the world to come, wee may enioy his euerlasting kingdome: which I beseech **G D D** to grant, as well to our gracious Soueraigne, as vnto vs all, for his Sonne our Sauour Iesus Christes sake, to whom with the Father and the holy Ghost, one **G D D** and King immortall bee all glozy, prayse, and thankesgiving world without end, Amen.

Thus haue you heard the first part of this Homilie, now
good people let vs pray.

¶ The Prayer as in that time it
was published.

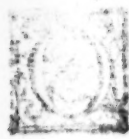
O Most mighty **G D D**, the Lord of hostes, the Gouer-
nour of all creatures, the only giuer of all victories,
who alone art able to strengthen the weake against
the mighty, and to vanquish infinite multitudes of
thine enemies with the countenance of a few of thy seruants
calling vpon thy Name, and trusting in thee: Defend **O**
Lord, thy seruant & our Gouerneur vnder thee, our Queene
Elizabeth and all thy people committed to her charge, **O** Lord
withstand the crueltie of all those which be common enemies
as well to the truerth of thy eternall Word, as to their owne
naturall Prince and countrey, and manifestly to this Crowne
and Realme of England, which thou hast of thy diuine pro-
vidence assigned in these our dayes to the gouernment of thy
seruant, our Soueraigne & gracious Queene. **O** most mer-
ciful Father, (if it be thy holy Will) make soft and tender the
stonie hearts of all those that exalt themselves against thy
Truerth, and seeke either to trouble the quiet of this Realme
of England, or to oppresse the Crowne of the same, and con-
uert them to the knowledge of thy Sonne the onely Sau-
our of the world, Iesus Christ that we and they may ioynly
glorifie thy mercies. Lighten we beseech thee their ignorant
hearts

hearts, to embrace the truth of thy word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realme, with others that confesse thy holy Gospel, may obtaine by thine aide and strength, succour from all enemies, without shedding of Christian blood, whereby all they which bee oppressed with their tyrannie, may be relieved, and they which bee in feare of their crueltie, may bee comforted: and finally that all Christian Realmes, and specially this Realme of England, may by thy defence and protection continue in the truth of the Gospel, and enioy perfect peace, quietnesse, and securitie: and that we for these thy mercies, ioynntly altogether with one consonant heart and voice, may thankfully render to thee all land and praise, that we knit in one godly concord and vnitie amongst our selues, may continually magnifie thy glorious Name, who with thy son our Saviour Jesus Christ, and the holy Ghost, art one Eternall, Almighty, and most mercifull GOD: To whom be

all land, and praise world

without end,

Amen.



The

¶ The second part of the Homily against
disobedience and wilfull rebellion.



In the first part of this treatie of obedience of subjects to their princes, and against disobedience and rebellion, I haue alledged diuers sentences out of the holy Scriptures for prooue: so shall it be good for the better declaration and confirmation of the sayd wholesome doctrine, to alledge one example or two out of the holy Scriptures of the obedience of subjects, not only vnto their good and gracious gouernours, but also vnto their euill and unkinde princes. As king Saul was not of the best, but rather of the worst sort of Princes, as being out of **G O D S** fauour for his disobedience against **G O D** in sparing (in a wrong pty) the king Agag, whom Almighty **G O D** commanded to be slaine, according to the iustice of **G O D** against his sworn enemy: and although Saul of a deuotion meant to sacrifice such things as he spared of the Amalechites to the honour and seruice of **G O D**: yet Saul was reprocued for his wrong mercy and deuotion, and was told that obedience would haue more pleased him then such lenity, which sinfull humanity (sayth holy Chrysostome) is more cruell before **G O D**, then any murder or shedding of blood when it is commanded of **G O D**. But yet how euill soeuer Saul the King was, and out of **G O D S** fauour, yet was he obeyed of his subject Dauid, the very best of all subjects, and most valiant in the seruice of his Prince and Country in the warres, the most obedient and louing in peace, and alwayes most true and saythfull to his Soueraigne and Lord, and furthest off from all manner of rebellion. For the which his most painefull, true, and saythfull seruice, King Saul yet rewarded him not onely with great unkindnesse, but also sought his destruction and death by all meanes possible: so that Dauid was faine to saue his life, not by rebellion, or any resistance, but by flight and hiding himselfe from the Kings sight. Which notwithstanding, when king Saul vpon a time came alone into the caue where Dauid was, so that Dauid might easily haue slaine him, yet would he neither hurt him himselfe, neither suffer any of his men to lay hands vpon him. Another time also Dauid entring by night with one Abisai a valiant and fierce man, into the tent where King Saul did lie a sleepe, where also he might yet more easily haue slaine him, yet would he neither hurt him himselfe, nor suffer Abisai (who was willing and ready to slay King Saul) once to touch him. Thus did Dauid deale with Saul his Prince, notwithstanding that King Saul continually sought his death and destruction. It shall not be amisse vnto these deedes of Dauid to adde his words, and to shew you what he spake vnto

1. Reg. 24. b
7. & c.
1. Reg. 26. b
9. & b. 10.
& c.

unto such as encouraged him to take his opportunity and aduantage to slay King Saul, as his mortall enemy, when hee might. The Lord keepe me, saith Dauid, from doing that thing, and from laying hands vpon my lord, **GODS** anoynted. For who can lay his hand vpon the Lords anoynted, and be guiltlesse? As truely as the Lord liueth, except that the Lord doe smite him, or his dayes shall come to die, or that hee goe downe to warre, and be slaine in battell: the Lord be mercifull vnto me, that I lay not my hand vpon the Lords anoynted.

1. Reg. 24. a
1. Reg. 1. b.
7. & b. 9
2. Reg. 1. b.

These be Dauids words spoken at sundry times to diuers his seruants prouoking him to slay king Saul, when opportunitie serued him thereunto. Neyther is it to bee omitted and left out, how when an Amalechite had slaine king Saul, euen at Sauls owne bidding, and commandement (for hee would liue no longer now, for that hee had lost the field against his enemies the Philistims) the said Amalechite making great haste to bring first word & newes thereof vnto Dauid, as ioyous vnto him for the death of his mortall enemy, bringing withall the crowne that was vpon king Sauls head, and the bracelet that was about his arme, both as a prooofe of the trueth of his newes, and also as fit and pleasant presents vnto Dauid, being by **GOD** appoynted to be King, Saul his successor in the kingdome: Yet was that faithfull and godly Dauid so farre from reioycing at these newes, that he rent his clothes, wept, and mourned, and fasted: and so farre off from thanksgiuing to the messenger, eyther for his deede in killing the king, though his deadly enemy, or for his message and newes, or for his presents that he brought, that he said vnto him, How happened it that thou wast not afraid to lay thy hands vpon the Lords anoynted, to slay him? Whereupon, immediatly he commanded one of his seruants to kill the messenger, and said, Thy blood be vpon thine owne head, for thine owne mouth hath witnessed against thy selfe, in confessing that thou hast slaine the Lords anoynted.

2. Reg. 1. c.
12,

2. Reg. 1. c.
4. c. 15.

This example dearly beloued is notable, and the circumstances thereof are well to bee considered, for the better instruction of all Subiects in their bounden duetie of obedience, and perpetuall feare of them from attempting of any rebellion, or hurt against their Prince. On the one part, Dauid was not onely a good and true Subiect, but also such a Subiect, as both in peace and warre had serued and saued his Princes honour and life, and deliuered his countrey and countrey men from great danger of Infidels, forraigne and most cruell enemies, horribly inuading the king, and his countrey: for the which Dauid was in a singular fauour with all the people, so that hee might haue had great numbers of them at his commandement, if hee would haue attempted any thing. Besides this, Dauid was no common or absolute subiect, but heire apparant to the crowne and kingdome, by **GOD** appoynted to reigne after Saul: which as it increased the fauour of the people that knew it, towards Dauid, so did it make Dauids cause and case much differing from the case of common and absolute subiects. And which is most of all, Dauid was highly and singularly in the fauour of **GOD**: On the contrary part, king Saul was out of **GODS** fauour, (so that cause which

1. Reg. 8. d.
18. & g. 30.

1. Reg. 16. c.
12. c & c.
1. Reg. 18. c
11.
2. Reg. 15.
c. 11.

which is before rehearsed) and he as it were **GODS** enemy, and therefore like in warre and peace to bee hurtfull and pernicious vnto the common wealth, and that was knowen to many of his subjects, for that hee was openly rebuked of Samuel for his disobedience vnto **GOD**, which might make the people the lesse to esteeme him. King Saul was also vnto David a mortall and deadly enemy, though without Davids deserting, who by his faithfull, painefull, profitable, yea most necessary service, had well deserved, as of his countrey, so of his prince, but King Saul farre otherwise: the more was his unkindnesse, hatred, and crueltie towards such a good subject, both odious and detestable. Yet would David neither himselfe slay nor hurt such an enemy, for that hee was his prince and Lord, nor would suffer any other to kill, hurt, or lay hand vpon him, when he might haue bene slaine without any stirre, tumult, or danger of any mans life. Now let David answer to such demands, as men desirous of rebellion, doe vse to make. Shall not we, specially being so good men as we are, rise and rebell against a prince, hated of **GOD**, and **GODS** enemy, and therefore like not to prosper either in warre or peace, but to be hurtfull and pernicious to the common wealth? No saith good and godly David, **GOD** and such a kings faithfull subject: and so convicting such subjects as attempt any rebellion against such a king, to be neither good subjects nor good men. But say they, Shall we not rise and rebell against so unkinde a prince, nothing considering or regarding our true, faithfull, and painefull service, or the safeguard of our posterity? No saith good David, whom no such unkindnesse could cause to forsake his due obedience to his soueraigne. Shall we not, say they, rise and rebell against our knowen, mortall, and deadly enemy, that seeketh our liues? No saith godly David, who had learned the lesson that our Saviour after ward plainly taught, that wee should doe no hurt to our fellow subjects, though they hate vs, and be our enemies: much lesse vnto our prince, though he were our enemy. Shall we not assemble an army of such good fellowes as we are, and by hazarding of our liues, and the liues of such as shall withstand vs, and withall hazarding the whole estate of our countrey, remooue so naughty a prince? No saith godly David, for I, when I might without assembling force, or number of men, without tumult or hazard of any mans life, or shedding of any droppe of blood, haue deliuered my selfe and my countrey of an euill prince, yet would I not doe it. Are not they (say some) lustie and couragious captaines, valiant men of stomache, and good mens bodses, that doe venture by force to kill and depose their king, being a naughty prince, and their mortall enemy? They may be as lusty and couragious as they list, yet saith godly David, they can be no good nor godly men that so doe: for I not onely haue rebuked, but also commanded him to be slaine as a wicked man, which slew king Saul mine enemy, though hee being weary of his life for the losse of the victorie against his enemies, desired that man to slay him. What shall we then doe to an euill, to an unkinde prince, an enemy to vs, hated of **GOD**, hurtfull to the common wealth, &c. Lay no violent hand vpon him, saith good David, but let him liue vntill **GOD**

2.Reg. 15.
11.
1.Reg. 18.
10. 12.

1.Reg. 15.
& 22. &
26.

The de-
mande.

The answer.

The de-
mande.

The answer.

The de-
mande.

The answer.

The de-
mande.

The answer.

The de-
mande.

The answer.

The de-
mande.

The answer.

appoint

appoint and worke his end, either by naturall death, or in warre by lawfull enemies, not by traiterous subjects.

Thus would godly David make answer: And S. Paul as ye heard before, willet he also to pray for such a prince. If king David would make these answers, as by his deedes and words recorded in the holy Scriptures, indeed he doth make vnto all such demands concerning rebelling against euill princes, vnkinde princes, cruell princes, princes that bee to their good subjects mortall enemies, princes that are out of G D S fauour, and so hurtfull, or like to be hurtfull to the common wealth: what an-

An vnnatural and wicked question.

swere thinke you, would he make to those that demand, whether they (being noughty and vnkinde subjects) may not, to the great hazarde of the life of many thousands, and the vtter danger of the state of the common wealth, and whole Realme, assemble a sort of rebels, either to depole, to put in feare, or to destroy their naturall and louing princes, enemy to none, good to all, euen to them the worst of all other, the maintainer of perpetuall peace, quietnesse, and security, most beneficiall to the common wealth, most necessary for the safegard of the whole Realme? What answer would David make to their demand, whether they may not attempt cruelly and vnaturally to destroy so peaceable and mercifull a prince, what I say would David, so reuerently speaking of Saul, and so patiently suffering so euill a king, what would he answer and say to such demandes? What would he say, nay what would hee doe to such high attempters, whose sayd and did as you before haue heard, vnto him that he to the king his master, though a most wicked prince? If hee punished with death as a wicked doer, such a man: With what reproches of wordes would he reuile such, yea with what torments of most shamefull deaths would he destroy such hell hounds rather then euill men, such rebels I meane, as I last spake of? For if they who doe disobey an euill and vnkinde prince, bee most vnlike vnto David that good subject: what bee they, who doe rebell against a most naturall and louing prince? And if David being so good a Subject, that he obeyed so euill a king, was worthy of a subject to be made a king himselfe: What bee they, which are so euill subjects that they will rebell against their gracious prince, worthy of? Surely no mortall man can expresse with wordes, nor conceiue in minde the horrible and most dreadfull damnation that such be worthy of: who disdaining to be the quiet and happy subjects of their good prince, are most worthy to be the miserable captiues and vile slaues of that infernall tyrant Satan, with him to suffer eternall slavery and torments. This one example of the good subject David out of the old Testament may suffice, and for the notablenesse of it serue for all.

Luke 2. a 1.

In the New Testament the excellent example of the blessed virgin Mary the mother of our Saviour Christ, doeth at the first offer it selfe. When proclamation or commandement was sent into Iurie from Augustus the Emperour of Rome, that the people there should repayze vnto their owne Cities and dwelling places, there to be taxed: neither did the blessed virgin, though both highly in G D S fauour, and also being of the royal blood of the ancient naturall Kings of Iurie, disdaine to obey the placed

commandement of an heathen and forreigne prince: When **G O D** had placed such a one over them: Neither did shee allege for an excuse, that shee was great with child: and most neere her time of deliuerance: Neither grudged shee at the length and tedious iourney from Nazareth to Bethlehem, from whence and whither she must goe to bee taxed: Neither repined shee at the sharpenesse of the dead time of winter, being the latter end of December, an vnfit time to trauaile in, specially a longe iourney for a woman beeing in her case: but all excuses set apart, shee obeyed, and came to the appointed place, whereat her comming she found such great resort and throng of people, that finding no place in any Inn, shee was faine after her long painefull and tedious iourney, to take by her lodging in a stable, where also shee was deliuered of her blessed Childe: and this also declareth how neere her time shee tooke that iourney. This obedience of this most noble, and most vertuous Lady, to a forraigne and pagan Prince, doth well teach vs (who in comparison of her are most base and vile) what ready obedience wee doe owe to our naturall and gracious Soueraigne. Howbeit, in this case the obedience of the whole Jewish nation (beeing otherwise a stubborn people) vnto the commandement of the same forraigne heathen Prince, doeth proue, that such Christians as doe not most readily obey their naturall gracious Soueraigne, are far worse then the stubborn Jewes, whom we yet account as the worst of all people. But no example ought to bee of more force with vs Christians, then the example of Christ our Master and Sauour, who though hee were the Sonne of **G O D**, yet did alwayes behaue himselfe most reuerently to such men as were in authority in the world in his time, and hee not rebelliously behaued himselfe, but openly did teach the Jewes to pay tribute vnto the Romane Emperour, though a forraigne and a pagan Prince, yea himselfe with his Apostles payd tribute vnto him: and finally, being brought before Pontius Pilate, a stranger borne, and an heathen man, being Lord of Iurie, he acknowledged his authority and power to bee giuen him from **G O D**, and obeyed patiently the sentence of most painefull and shamefull death, which the sayd Judge pronounced and gaue most cruelly against him, without any grudge, murmuring, or euill word once giuing.

There bee many and diuers other examples of the obedience to Princes, euen such as bee euill, in the new Testament, to the bitter confusion of disobedient and rebellious people, but this one may be an eternall example, which the Sonne of **G O D**, and so the Lord of all, Iesus Christ, hath giuen to his Christians and seruants, and such as may owe to all, to teach vs to obey Princes, though strangers, wicked, and wrongfull, when **G O D** for our sines shall place such over vs. Whereby it followeth vniuersally, that such as doe disobey or rebell against their owne naturall gracious Soueraignes, howsoeuer they call themselves, or be named of others, yet are they indeede no true Christians, but more then Jewes, worse then Heathens, and such as shall neuer enjoy

Luke 2. a. 7.

Luke 2. a. 3.

Matth. 17. d.

25. &c.

Mar. 12. b.

17.

Luke 20. d.

15.

Matth. 17. a.

Luke 23. 1.

Iohn 19.

20.

Matth. 17. c.

26.

Luke 23. d.

24.

the Kingdome of heauen, which Christ by his obedience purchased for true Christians, being obedient to him the King of all kings, and to their Prince whom he hath placed ouer them: The which kingdome the peculiar place of all such obedient subiectes, I beseech GOD our heauenly father, for the same our Saviour Iesus Christes sake to grant vnto vs, to whom with the holy Ghost be all laude, honour, and glory, now and for euer. Amen.

Thus haue you heard the second part of this Homily,
now good people let vs pray.

¶ The Prayer as in that time it was published.



O Most mighty GOD, the Lord of hostes, the Gouer-
nour of all creatures, the only giuer of all victories,
who alone art able to strengthen the weake against
the mighty, and to vanquish infinite multitudes of
thine enemies with the countenance of a few of thy seruants
calling vpon thy Name, and trusting in thee: Defend O
Lord, thy seruant & our Gouerneur vnder thee, our Queene
Elizabeth and all thy people committed to her charge, O Lord
withstand the crueltie of all those which be common enemies
as well to the trueth of thy eternall word, as to their owne
naturall Prince and countrey, and manifestly to this Crowne
and Realme of England, which thou hast of thy diuine pro-
vidence assigned in these our dayes to the gouernment of thy
seruant, our Soueraigne & gracious Queene. O most mer-
cifull Father, (if it be thy holy Will) make soft and tender the
stonie hearts of all those that exalt themselves against thy
Trueth, and seeke either to trouble the quiet of this Realme
of England, or to oppresse the Crowne of the same, and con-
uert them to the knowledge of thy Sonne the onely Sau-
our of the world, Iesus Christ, that we and they may ioyntly
glorifie thy mercies. Lighten we beseech thee their ignorant
hearts

hearts, to imbrace the truth of thy word, or els so abate their
 cruelty (O most mighty Lord) that this our Christian Realm,
 with others that confesse thy holy Gospel, may obtaine by
 thine aide and strength, suretie from all enemies, without
 shedding of Christian blood, whereby all they which bee op-
 pressed with their tyrannie, may be relieved, and they which
 bee in feare of their crueltie, may bee comforted: and finally
 that all Christian Realmes, and specially this Realme
 of England, may by thy defence and protection continue in
 the trueth of the Gospel, and enjoy perfect peace, quietnesse,
 and securitie: and that we for these thy mercies, joyntly alto-
 gether with one consonant heart and voice, may thankesfully
 render to thee all laud and praise, that we knit in one god-
 ly concord and unitie amongst our selues, may continu-
 ally magnifie thy glorious Name, who with thy son
 our Saviour Jesus Christ, and the holy Ghost,
 art one Eternall, Almighty, and most
 mercifull G O D: To Whom be
 all laud, and praise world
 without end,

Amen.

Bbb 2

The

¶ The third part of the Homily against
disobedience and wilfull rebellion.



AS I haue in the first part of this treatise shewed vnto you the doctrine of the holy Scriptures, as concerning the obedience of true subiects to their princes, euen as well to such as be euill, as vnto the good, and in the second part of the same treatise confirmed the same doctrine by notable examples, like wise taken out of the holy Scriptures: so remaineth it now that I partly doe declare vnto you in this third part, what an abominable sin against GOD and man rebellion is, and how dreadfully the wrath of GOD is kindled and inflamed against all rebels, and what horrible plagues, punishments, and deaths, and finally eternall damnation doeth hang ouer their heads: as now on the contrary part, good and obedient subiects are in GODS fauour, and be partakers of peace, quietnesse, and security, with other GODS manifold blessings in this world, and by his mercies through our Saviour Christ, of life euermore also in the world to come. How horrible a sinne against GOD and man rebellion is, cannot possibly be expressed according vnto the greatnesse thereof. For he that nameth rebellion, nameth not a singular or one onely sinne, as is theft, robbery, murder, and such like, but he nameth the whole puddle and sinke of all sinnes against GOD and man, against his Prince, his country, his countrymen, his parents, his children, his kind folkes, his friends, and against all men vniuersally, all sinnes I say against GOD and all men heaped together nameth he, that nameth rebellion. For concerning the offence of GODS Maiesty, who seeth not that rebellion riseth first by contempt of GOD and of his holy ordinances and lawes, wherein hee so straitely commaundeth obedience, forbiddeth disobedience and rebellion? And besides the dishonour done by rebels vnto GODS holy Name, by their breaking of their oath made to their Prince, with the attestation of GODS name, and calling of his Maiesty to witnesse: who heareth not the horrible oathes and blasphemies of GODS holy name, that are vsed daily amongst rebels, that is either amongst them, or heareth the trueth of their behaviour? Who knoweth not that rebels doe not onely themselves leaue all workes necessary to be done vpon workedayes, vndone, whiles they accomplish their abominable worke of rebellion, and to compell others that would gladly be well occupied, to doe the same: but also how rebels doe not onely leaue the Sabbath day of the Lord vn sanctified, the Temple and Church of the Lord vnresorted vnto, but also doe by their workes of wickednesse most horribly prophane and pollute the Sabbath day,

day, seruing Satan, and by doing of his worke, making it the deuils day, in steede of the Lords day? Besides that, they compell good men that would gladly serue the Lord assembling in his Temple and Church vpon his day, as becommeth the Lords seruants, to assemble and meete armed in the field, to resist the furie of such rebels. Yea, & many rebels, lest they should leaue any part of GODS commandements in the first table of his Law vnbroken, or any sinne against GOD vndone, doe make rebellion for the maintenance of their Images and Idols, and of their idolatrie committed, or to bee committed by them: and in despite of GOD, cut and teare in sunder his holy word, and treade it vnder their feete, as of late yee know was done.

As concerning the second table of GODS Law, and all sinnes that may bee committed against man, who seeth not that they bee contained in rebellion? For first the rebels doe not onely dishonour their Prince, the parent of their countrey, but also do dishonour and shame their naturall parents, if they haue any, doe shame their kinned and friendes, doe disinherite & vndoe for euer their childzen and heyres. Theftes, robberies, and murders, which of all sinnes are most lothed of most men, are in no men so much nor so perniciously and mischieuously, as in rebels. For the most arrant theeves, cruellest murderers that euer were, so long as they restraîne from rebellion, as they are not many in number, so spreadeth their wickednesse and damnation vnto a few, they spoyle but a few, they shed the blood but of a few in comparision. But rebels are the cause of infinite robberies, and murders of great multitudes, and of those also whom they should defend from the spoyle and violence of other: and as rebels are many in number, so doeth their wickednesse and damnation spread it selfe vnto many. And if whoredome and adulterie amongst such persons as are agreeable to such wickednesse, are (as they indeede bee most damnable :) what are the forceable oppressions of matrons and mens wiues, and the violatng and deflowring of virgins and maides, which are most rise with rebels? How horribie and damnable thinke you are they? Now besides that, rebels by breach of their faith giuen and the oath made to their Prince, bee guiltie of most damnable perurie: it is wonderous to see what false colors and fained causes, by slanderous lies made vpon their Prince, and the counsellors, rebels will devise to cloke their rebellion withall, which is the worst and most damnable of all false witness bearing that may be possible. For what should I speake of coueting or desiring of other mens wiues, houses, landes, goods and seruants in rebels, who by their willes would leaue vnto no man anie thing of his owne?

*The fifth
commandment.*

*The sixth and
eight commandments.*

*The seventh
commandment.*

*The ninth
commandment.*

*The tenth
commandment.*

Thus you see that all good lawes are by rebels violated and broken, and that all sinnes possible to bee committed against GOD or man, bee contained in rebellion: which sinnes if a man list to name by the accustomed names of the seven capitall or deadly sinnes, as pride, enuy, wrath, couetousnesse, sloth, gluttonie, and lecherie, he shall finde them all in rebellion, and amongst rebels. For first, as ambition and desire to be aloft, which is the property of pride, stirreth by many mens minds to rebellion, so

Commieth it of a Luciferian pride and presumption, that a few rebellious subiects should set themselves by against the Majesty of their Prince, against the wisdom of the counsellors, against the power and force of all Nobility, and the faithfull subiects and people of the whole Realme. As for enuie, wrath, murder, and desire of blood, and couetousnesse of other mens goodes, landes and liuings, they are the inseparable accidents of all rebels, and peculiar properties that doe usually stirre by wicked men vnto rebellion.

Now such as by riotousnesse, gluttony, drunkennesse, excesse of apparell, and vnchristy games, haue wasted their owne goodes vnchristly, the same are most apt vnto, and most desirous of rebellion, whereby they trust to come by other mens goodes vnlawfully and violently. And where other gluttons and drunkenhardes take too much of such meats and drinckes as are serued to tables, rebels waste and consume in short space, all corne in barnes, fieldes, or elsewhere, whole garners, whole storehouses, whole cellers, deuoure whole flockes of sheepe, whole droues of Oxen and Kine. And as rebels that are married, leauing their owne wiues at home, doe most vngraciously: so much more do vnmarrried men, worse then any stallands or horses (being now by rebellion set at liberty from correction of Lawes which bydeled them before) abuse by force other mens wiues, and daughters, and rauish virgins and maydens, most shamefully, abominably, and damnably.

2. King. 24.
cap. 14.

Thus all sinnes, by all names that sinnes may be named, and by all meanes that sinnes may be committed and wrought, doe all wholly by on heapes follow rebellion, and are to bee found altogether amongst rebels. Now whereas pestilence, famine, and warre, are by the holy Scriptures declared to bee the greatest worldly plagues and miseries that likely can be, it is euident, that all the miseries that all these plagues haue in them, doe wholly altogether follow rebellion, wherein, as all their miseries bee, so is there much more mischief then in them all.

For it is known that in the resorting of great companies of men together, which in rebellion happeneth both vpon the part of true subiectes, and of the rebels, by their close lying together, and corruption of the ayre and place where they doe lie, with ordure and much filth, in the hot weather, and by vnwholesome lodging, and lying often vpon the ground, specially in colde and wet weather in winter, by their vnwholesome diet, and feeding at all times, and often by famine and lacke of meate and drinke in one time, and againe by taking too much at other times: It is well known, I say, that aswell plagues and pestilences, as all other kindes of sickenesses and maladies by these meanes growe by and spring amongst men, whereby moe men are consumed at the length, then are by dint of sword sodainely slaine in the field. So that not onely pestilences, but also all other sickenesses, diseases, and maladies, doe follow rebellion, which are much more horrible then plagues, pestilences,

lences, and diseases sent directly from **G D D**, as hereafter shall appeare more plainly.

And as for hunger and famine, they are the peculiar companions of rebellion: for while rebels doe in short time spoile and consume all corne and necessary prouision, which men with their labours had gotten and appointed vpon, for their finding the whole yeere after, and also doe let all other men, husbandmen and others, from their husbandry, and other necessary workes, whereby prouision should bee made for times to come, who seeth not that extream famine and hunger must needes shortly ensue and follow rebellion? Now whereas the wise King & godly Prophet David iudged warre to be worse then either famine or pestilence, for that these two are often suffered by **G D D**, for mans amendement, and be not sinnes of themselves: but warres haue alwayes the sins and mischiefes of men vpon the one side or other ioyned with them, and therefore is war the greatest of these worldly mischiefes: but of all warres, ciuill warre is the worst, and farre more abominable yet is rebellion then any ciuill warre, being vnworthy the name of any warre, so farre it exceedeth all warres in all naughtinesse, in all mischiefe, and in all abomination. And therefore our Saviour Christ denounceth desolation and destruction to that Realme, that by sedition and rebellion is diuided in it selfe.

2. Reg. 24.
c. 14.

Mat. 12. b.

Now as I haue shewed before, that pestilence and famine, so is it yet more euident that all the calamities, miseries, and mischiefes of warre, be more grievous and doe more follow rebellion, then any other warre, as being farre worse then all other warres. For not onely those ordinarie and vsuall mischiefes and miseries of other warres, doe follow rebellion, as come, and other things, necessary to mans vse to be spoiled, Houses, Villages, Townes, Cities, to be taken, sacked, burned, and destroyed, not onely many very wealthy men, but whole countreys to be impouertised, and bitterly beggered, many thousands of men to be slaine and murdered, women and maides to be violated and deflowred: which things when they are done by foraine enemies, we doe much mourne, as wee haue great causes, yet are all these miseries without any wickednesse wrought by any of our owne countrey men. But when these mischiefes are wrought in rebellion by them that should be friends, by countrey men, by kinsmen, by those that should defend their countrey, and countrey men from such miseries, the misery is nothing so great, as is the mischiefe and wickednes when the Subjects vnnaturally doe rebell against their Prince, whose honour and life they should defend, though it were with the losse of their owne liues: countrey men to disturbe the publique peace and quietnesse of their countrey, for defence of whose quietnesse they should spend their liues: the brother to seeke, and often to worke the death of his brother, the sonne of the father, the father to seeke or procure the death of his sons, being at mans age, and by their faults to disinherite their innocent children and kinsmen their heires for euer, for whom they might purchase liuings and lands, as naturall parents doe take care and paines, and to be at great costes and charges: and vniuersally in

Prou. 14.

in stead of all quietnesse, toy, and felicitie, which doe follow blessed peace & due obedience, to bring in all trouble, sorrow, disquietnes of minds & bodies & all mischief & calamitie, to turne all good order vpside downe, to bring all good lawes in contempt, and to treade them vnder feete, to oppresse all vertue and honestie, and all vertuous and honest persons, and to set all vice and wickednesse, and all vicious and wicked men at libertie, to worke their wicked willes, which were before bridled by wholesome Lawes, to weaken, to ouerthrow, and to consume the strength of the Realme their naturall Countrey, aswell by the spending and wasting of monie and treasure of the Prince and Realme, as by murdering the people of the same, their owne countrimen, who should defend the honour of their Prince, and libertie of their Countrey, against the inuasion of forraigne enemies: and so finally, to make their countrey thus by their mischeefe weakened, ready to bee a pray and spoyle to all outwarde enemies that will inuade it, to the vtter and perpetuall captiuitie, slauerie, and destruction of all their countrimen, their children, their friends, their kinsfolkes left aloue, whom by their wicked rebellion they procure to bee deliuered into the hands of the forraigne enemies, as much as in them doeth lie.

In forraigne warres our countrimen in obtaining the victorie win the prayse of valiantnesse, yea and though they were overcommed and slaine, yet winne they an honest commendation in this world, and die in a good conscience for seruing GOD, their Prince, and their countrey, and bee children of eternall saluation: But the rebellion how desperate and strong soeuer they bee, yet winne they shame here in fighting against GOD, their Prince and Countrey, and therefore iustly doe fall headlong into hell if they die, and liue in shame and fearefull conscience, though they escape.

Rom. 13.

But commonly they be rewarded with shamefull deathes, their hands and carcases set vpon poles, and hanged in chaines, eaten with hytes and crows, iudged vnworthy the honour of buriall, and so their soules, if they repent not (as commonly they doe not) the deuill hurrieth them into hell, in the midst of their mischeefe. For which dreadfull execution Saint Paul sheweth the cause of obedience, not onely for feare of death, but also in conscience to GOD-ward, for feare of eternall damnation in the world to come.

Wherefore good people, let vs, as the children of obedience, feare the dreadfull execution of GOD, and liue in quiet obedience, to bee the children of euerlasting Saluation. For as heauen is the place of good obedient subiectes, and hell the prison and dungeon of rebels against GOD and their Prince: so is that Realme happy where most obedience of subiects doth appeare, being the verie figure of heauen: and contrariwise where most rebellions and rebelles bee, there is the expresse similitude of hell, and the rebelles themselues are the verie figures of fiendes and deuils, and their capitaine the ingracious patterne of Lucifer and Satan, the prince of darkenesse, of whose rebellion as they be

bee followers, so shall they of his damnation in hell vndoubtedly bee partakers, and as vndoubtedly children of peace the inheritors of heauen with **G O D** the father, **G O D** the Sonne, and **G O D** the holy Ghost: To whom bee all honour and glory for ever and ever, Amen.

Thus haue you heard the third part of this Homilie,
now good people let vs pray.

¶ The Prayer as in that time it
was published.



D Most mighty **G O D**, the Lord of hostes, the Gouernour of all creatures, the only giuer of all victories, & who alone art able to strengthen the weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy seruants calling vpon thy Name, & trusting in thee: Defend, O Lord, thy seruant and our Gouernour vnder thee, our Queene **ELIZABETH**, & all thy people committed to her charge: O Lord withstand the cruelty of all those which be common enemies as well to the truth of thy eternall word, as to their owne naturall Prince and countrey, and manifestly to this Crowne & Realme of England which thou hast of thy diuine providence assigned in these our dayes to the gouernement of thy seruant, our Soueraigne and gracious Queene, O most mercifull Father, (if it be thy holy Will) make soft and tender the stony hearts of all those that exalt themselves against thy Truth and seeke either to trouble the quiet of this Realme of England, or to oppresse the Crowne of the same, and conuert them to the knowledge of thy Sonne the onely Saviour of the world, **Iesus Christ**, that we and they may ioyntly glorifie thy mercies. Lighten we beseech thee their ignorant hearts, to embrace the truth of thy word, or els so abate their cruelty (O most mighty Lord) that this our Christiana Realme
with

With others that confesse thy holy Gospel, may obtaine by
 thine ayde and strength, surety from all enemies, without
 shedding of Christian blood, whereby all they which bee op-
 pressed with their tyranny, may bee relieved, and they which
 bee in feare of their cruelty, may bee comforted: and finally
 that all Christian Realmes, and specially this Realme of
 England, may by thy defence and protection continue in
 the trueth of the Gospel, and enioy perfect peace, quietnesse,
 and security: and that wee for these thy mercies, iointly alto-
 gether with one consonant heart and voyce, may thankfully
 render to thee all laud and prayse, that we knit in one god-
 ly concord and vniity amongst our selues, may continu-
 ally magnifie thy glorious Name, who with thy son
 our Saviour Iesus Christ, and the holy Ghost,
 art one Eternall, Almighty, and most
 mercifull GOD: To whom be
 all laud and prayse world
 without end.

Amen.

The

¶ The fourth part of the Homily against
disobedience and wilfull rebellion.



EOr your further instruction (good people) to the w
bnto you how much Almighty G D doeth abhorre
disobedience and wilfull rebellion, specially when
rebelles aduance themselves so high, that they
arme themselves with weapon, and stand in fieelde
to fight against G D, their Prince, and their
countrie: it shall not bee out of the way to shew
some examples set out in Scriptures, written for
our eternall erudition. Wee may soone know (good people) how hei-
nous offence the trecherie of rebellion is, if wee call to remembrance the
heauie wrath and dreadfull indignation of Almighty G D against
subiectes as doe onely but inwardly grudge, mutter, and murmur a-
gainst their gouernours though their inward treason so priuily hatched
in their breaſtes, come not to open declaration of their doings, as harde
it is whom the deuill hath so farre entised against G D S word to
keepe themselves there: no hee meaneth still to blowe the coale, to kindle
their rebellious hearts to flame into open desdes, if he be not with grace
speedily withstood.

Some of the children of Israel, beeing murmurers against their
Magistrates appoynted ouer them by G D, were stricken with foule
leprosie: many were burnt by with fire sodainely sent from the Lord:
sometime a great sort of thousandes were consumed with the pestilence:
sometime they were stinged to death with a strange kinde of fire Ser-
pents: & (which is most horrible) some of the Captaines with their band
of murmurers not dying by any vsuall or naturall death of men, but the
earth opening, they with their wiues, children, and families, were swal-
lowed quicke downe into hell. Which horrible destructions of such Is-
raelites as were murmurers against Moses, appointed by G D, to
bee their heade and chiefe Magistrate, are recorded in the booke of Num-
bers, and other places of the scriptures, for perpetuall memorie and war-
ninge to all subiects, how highly G D is displeased with the murmu-
ringe and euill speaking of subiectes against their princes, for that as
the Scripture recordeth, their murmure was not against their prince
onely, beeing a mortall creature, but against G D himſelle also. Now
if such strange and horrible plagues, did fall vpon such subiects as did on-
ly murmur and speake euill against their heads: what shall become of
those most wicked impes of the deuill that doe conspire, arme themselves,
assemble great numbers of armed rebels, and leade them with them a-
gainst

Num. 11. a.

Num. 12. c.

10.

Num. 16.

Psal. 77.

Num. 16.

Exod 16. b.

7. &c.

gainst their Prince and countrey, spoyleing and robbing, killing, and murdering all good subiectes that doe withstand them, as many as they may preuaile against? But those examples are written to stay vs, not onely from such mischiefes, but also from murmuring, and speaking once an euill word against our Prince, which though any should doe neuer so secretly, yet doe the holy Scriptures shew that the verie birdes of the ayre will bewray them: and these so many examples before noted out of the holy Scriptures doe declare, that they shall not escape horrible punishment therfore. Now concerning actuall rebellion, amongst many examples thereof set forth in the holy Scriptures, the example of Absolon is notable: who entring into conspuracie against King Dauid his father, both vsed the aduise of very wittie men, and assembled a very great and huge company of rebelles: the which Absolon though hee were most goodly of person, of great nobilitie, heeing the Kinges sonne, in great fauour of the people, and so dearely beloued of the king himselfe, so much that hee gaue commandement that (notwithstanding his rebellion) his life should be saued: when for these considerations, most men were afraide to lay handes vpon him, a great tree stretching out his arme, as it were for that purpose, caught him by the great and long bush of his goodly haire, lapping about it as hee fledde hastily bare-headed vnder the saide tree, and so hanged him by the haire of his head in the ayre, to giue an eternall document, that neither comelinesse of personage, neither nobilitie, nor fauour of the people, no nor the fauour of the king himselfe, can saue a rebell from due punishment: **G O D** the King of all kings heeing so offended with him, that rather then hee should lacke due execution for his treason, euery tree by the way will be a gallous or gibbet vnto him, and the haire of his owne head will be vnto him in stead of an halter to hang him by with, rather then he should lacke one. A fearefull example of **G O D S** punishment (good people) to consider. Now Achitophel, though otherwile an exceeding wise man, yet the mischeuous counsellor of Absolon, in this wicked rebellion, for lacke of an hangman, a conuenient seruitor for such a traytour, went and hanged by himselfe. A worthy end of all false rebels, who rather then they should lacke due execution, will by **G O D S** iust iudgement, become hangmen vnto themselves. Thus happened it to the captaines of that rebellion: beside fourtie thousand of rascall rebels slaine in the field, and in the chase.

Likewise is it to be seene in the holy Scriptures, how that great rebellion which the traytour Seba moued in Israel, was suddenly appeased, the head of the captaine traytour (by the meanes of a seely woman) being cut off. And as the holy Scriptures doe shew, so doeth daily experience prooue, that the counsels, conspiracies, and attempts of rebels, neuer tooke effect, neither came to good, but to most horrible ende. For though **G O D** doth oftentimes prosper iust and lawfull enemies, which hee no subiects against their forreigne enemies: yet did hee neuer long prosper rebellious subiects against their Prince, were they neuer so great in authoritie, or so many in number. Five Princes or Kings (for so the

Scripture

Eccle. 10. d.

2. Kin. 15. c.

12. & 17. 2.

1. & c. 11. &

18. b. 7. 18.

2. King. 18.

a. 5.

2. King. 18.

b. 9.

Achito-
phel.

2. Kin. 15. c.

12. & 16. d.

21. 23. & 17

f. 23.

2. King. 18.

c. 7. 8. 9.

2. King. 20.

Psal. 20. 12.

Scripture teameth thew with all their multitudes, could not preuaile against Chodorlaomer, vnto whom they had promised loyaltie and obedience, and had continued in the same certaine yeeres, but they were all ouerthrowen and taken prisoners by him; but Abraham with his familie and hinfefolkes, an hundred of men in respect, owing no subiection vnto Chodorlaomer, ouerthrew him and all his hoste in battell, and recovered the prisoners, and deliuered them. So that though warre bee so dreadfull and cruell a thing, as it is, yet doeth **G D** often prosper a few in lawfull warres with foreigne enemies against many thousands: but neuer yet prospered his subiects being rebels against their naturall Soueraine, were they neuer so great or noble, so many, so stout, so wittie, and politike, but alwayes they came by the overthrow, and to a shameful ende: so much doeth **G D** abhorre rebellion, more then other warres, though other wise being so dreadfull, and so great a destruction to mankind. Though not such great multitudes of the rude and rascall commons; but sometime also men of great wit, nobilitie, and authoritie, haue mooued rebellions against their lawfull princes: whereas true nobility should most abhorre such villanous, and true wisdom should most detest such frantike rebellion) though they should pretend sundry causes, as the redresse of the common wealth (which rebellion of all other mischiefes doeth most destroy) or reformation of religion (whereas rebellion is most against all true religion) though they haue made a great shew of holy meaning by beginning their rebellions with a counterfeit seruice of **G D**, (as did wicked Abolon begin his rebellion with sacrificing vnto **G D**) though they display and beare about ensignes, and banners, which are acceptable vnto the rude ignorant common people, great multitudes of whom by such false pretences and shewes they doe deceiue, and draw vnto them; yet were the multitudes of the rebels neuer so huge and great, the captaines neuer so noble, politike and wittie, the pretences faigned to bee neuer so good and holy, yet the speedie overthrow of all rebels, of what number, state, or condition soeuer they were, or what colour or cause soeuer they pretended, is, and euer hath beene such, that **G D** thereby doeth shew that hee alloweth neither the dignitie of any person, nor the multitude of any people, nor the weight of any cause, as sufficient for the which the subiectes may mooue rebellion against their princes.

Gen. 14.

2. Reg. 15.

c. 12.

Turne ouer and reade the histories of all Nations, looke ouer the Chronicles of our owne countrey, call to minde so many rebellions of old time, and some yet fresh in memorie, yet shall not finde that **G D** ever prospered any rebellion against their naturall and lawfull prince, but contrariwise that the rebels were ouerthrowen and slaine, and such as were taken prisoners dreadfully executed. Consider the great and noble families of Dukes, Marquesses, Earles, and other Lords, whose names we shall reade in our Chronicles, now cleane extinguished and gone, and seeke out the causes of the decay, you shall finde, that not lacke of issue and heires, male hath so much wrought that decay, and waste of noble blood and houses, as hath rebellion.

C c c

And

And for so much as the redzelle of the common wealth hath of old bene the vsuall fained pretence of rebels, and religion now of late beginneth to bee a colour of rebellion: let all godly and discreete subiects consider well of both, and first concerning religion. If peaceable King Salomon was iudged of **GOD** to bee moze meete to build his Temple (whereby the ordering of religion is meant) then his father King David, though otherwise a most godly King, for that David was a great warrour, and had shedde much blood, though it were in his warres against the enemies of **GOD**: of this may all godly and reasonable subiects consider, that a peaceable Prince, specially our most peaceable and mercifull Queene, who hath hitherto shed no blood at all, no not of her most deadly enemies, is moze like and farre meeter either to set by, or to maintaine true religion, then are bloody rebels, who haue not shed the blood of **GODS** enemies, as king David had done, but doe seeke to shed the blood of **GODS** friends, of their owne countrey men, and of their owne most deare friends and kinsfolke, yea the destruction of their most gracious Prince and naturall countrey, for defence of whom they ought to bee ready to shedde their blood, if neede should so requyre. What a religion it is that such men by such meanes would restore, may easily bee iudged: euen as good a religion surely, as rebels bee good men and obedient subiects, and as rebellion is a good meane of redzelle and reformation, being it selfe the greatest deformation of all that may possible bee. But as the trueth of the Gospel of our Saviour Christ, being quietly and soberly taught, though it doe cost them their liues that doe teach it, is able to maintaine the true Religion: so hath a franticke religion neede of such furious maintenances as is rebellion, and of such patrons as are rebels, being ready not to die for the true Religion, but to kill all that shall or dare speake against their false superstition and wicked idolatrie. Now concerning pretences of any redzelle of the common wealth, made by rebels, eury man that hath but halfe an eye, may see how vaine they bee, rebellion being as I haue before declared, the greatest ruine and destruction of all common wealths that may bee possible. And who so looketh on the one part vpon the persons and gouernement of the Queenes most honourable Counsellors, by the experiment of so many yeeres produced honourable to her Maestie, and most profitable and beneficiall vnto our countrey and countrey men, and on the other part, considereth the persons, state and conditions of the rebels themselves, the reformers, as they take vpon them, of the present gouernement, hee shall finde that the most rath and hairebrained men, the greatest vnchristes, that haue most lewdly wasted their owne goods and landes, those that are ouer the eares in debt, and such as for their thestes, robberies, and murders, dare not in any well gouerned common wealth, where good Lawes are in force, shew their faces, such as are of most lewd and wicked behaviour and life, and all such as will not, or cannot liue in peace, are alwayes most ready to moue rebellion, or take part with rebels. And are not these meet men, trow you, to restore the common wealth decayed, who haue so spoyled and consumed all their owne wealth and christ: and very like
to

to amend other mens manners, who haue so vile vices, and abominable conditions themselves? Surely that which they falsely call reformation, is indeede not onely a defacing or a deformation, but also an bitter destruction of all common wealth, as would well appeare, might the rebels haue their wilts, and doth right well and too well appeare by their doing in such places of the countrey where rebels doe rout, where though they tary but a very little while, they make such reformation that they destroy all places, and vndo all men where they come, that the childe yet vnborne may rue it, and shall many peeres hereafter curse them.

Let no good and discreete subiectes therfore follow the flagge or banner displayed to rebellion, and borne by rebels, though it haue the image of the plough painted therein, with God speede the plough, written vnder in great letters, knowing that none hinder the plough more then rebels, who will neyther goe to the plough themselves, nor suffer other that would goe vnto it. And though some rebels beare the picture of the five wounds paynted, against those who put their onely hope of saluation in the wounds of Christ, not those wounds which are painted in a clout by some lewd paynter, but in those wounds which Christ himselfe bare in his precious body: though they, little knowing what the crosse of Christ meaneth, which neither caruer nor paynter can make, doe beare the image of the crosse painted in a ragge, against those that haue the crosse of Christ painted in their hearts, yea though they paint withall in their flagges, Hoc signo vinces, By this signe thou shalt get the victorie, by a most sonde imitation of the polie of Constantinus Magnus, that noble Christian Emperour, and great conquerour of Gods enemies, a most vnmeete ensigne for rebels, the enemies of God, their Prince, and countrey, or what other banner soeuer they shall beare: yet let no good and godly subiect, vpon any hope of victorie or good successe, follow such standerd bearers of rebellion.

For as examples of such practises are to bee found aswell in the histories of olde, as also of latter rebellions, in our fathers, and our fresh memorie: so notwithstanding these pretences made and banners borne, are recorded withall to perpetuall memorie, the great and horrible murders of infinite multitudes and thousands of the common people slaine in rebellion, dreadfull executions of the authours and captaines, the pittifull vndoing of their wiues & children, and disinheriting of the herres of the rebels for euer, the spoyling, wasting, and destruction of the people and countrey where rebellion was first begun, that the childe then yet vnborne might rue and lament it, with the small overthrow, and shamefull deaths of all rebels, set forth aswell in the histories of forreigne nations, as in the Chronicles of our owne countrey, some thereof being yet in fresh memorie, which if they were collected together, would make many volumes and booke: But on the contrary part all good lucke, successe and prosperitie that euer happened vnto any rebelles of any age, time or countrey, may bee conteyned in a very few lines, or wordes.

Wherefore to conclude, let all good Subjects, considering how horrible a sinne against **G O D**, their Prince, their country, and countrymen, against all **G O D S** and mans lawes rebellion is, being indeed not one severall sinne, but all sinnes against **G O D** and man heaped together, considering the mischievous life and deeds, & the shamefull ends & deaths of all rebels hitherto, and the pitifull vndoing of their wiues, children, and families, and disinheriting of their heires for ever, and above all things considering the eternall damnation that is prepared for all impatient rebels in hell with Satan the first founder of rebellion, and grand captaine of all rebels, let all good Subjects I say, considering these things, avoide and flee all rebellion, as the greatest of all mischiefes, and embrace due obedience to **G O D** and our Prince, as the greatest of all vertues, that wee may both escape all evils and miseries that doe follow rebellion in this world, and eternall damnation in the world to come, and enjoy peace, quietnesse, and securitie, with all other **G O D S** benefits and blessings which follow obedience in this life, and finally may enjoy the kingdome of heauen, the peculiar place of all obedient Subjects to **G O D** and their Prince in the world to come: which I beseech **G O D** the King of all kings, graunt vnto vs for the obedience of his Sonne our Saviour Jesus Christ, vnto whom with the Father and the holy Ghost, one **G O D** and King immortall, all honour, service, and obedience of all his creatures is due for ever and ever, Amen.

Thus haue you heard the fourth part of this Homilie,
now good people let vs pray.

The

¶ The Prayer as in that time it
was published.



Most mighty **GOD**, the Lord of hostes, the Governour of all creatures, the only giver of all victories, & who alone art able to strengthen the weak against the mighty, and to vanquish infinite multitudes of thine enemies with the countenance of a few of thy servants calling vpon thy Name, & trusting in thee: Defend, O Lord, thy servant and our Governour vnder thee, our Queene **ELIZABETH**, & all thy people committed to her charge: O Lord withstand the cruelty of all those which be common enemies aswell to the trueth of thy eternall word, as to their owne naturall Prince and countrey, and manifestly to this Crowne & Realme of England which thou hast of thy diuine prouidence assigned in these our dayes to the gouernement of thy servant, our Soueraigne and gracious Queene, O most mercifull Father, (if it be thy holy Will) make soft and tender the stony hearts of all those that exalt themselves against thy Trueth and seeke either to trouble the quiet of this Realme of England, or to oppresse the Crowne of the same, and conuert them to the knowledge of thy Sonne the onely Saviour of the world, **Iesus Christ**, that we and they may ioyntly glorifie thy mercies. Lighten we beseech thee their ignorant hearts, to imbrace the truth of thy word, or els so abate their cruelty (O most mighty Lord) that this our Christian Realme with others that confesse thy holy Gospel, may obtaine by thine aide and strength, libertie from all enemies, without shedding of Christian blood, whereby all they which bee oppressed with their tyrannie, may be relieved, and they which bee in feare of their crueltie, may bee comforted: and finally that all Christian Realmes, and specially this Realme of England, may by thy defence and protection continue in the trueth of the Gospel, and enioy perfect peace, quietnesse,

and security: and that wee for these thy mercies, jointly altogether with one consonant heart and voyce, may thankfully render to thee all laud and prayse, that we knit in one godly concord and vntity amongst our selues, may continually magnifie thy glorious Name, who with thy son our Saviour Iesus Christ, and the holy Ghost, art one Eternall, Almighty, and most mercifull G O D: To whom be all laud and prayse world without end,
Amen.

The

¶ The fifth part of the Homily against
disobedience and wilfull rebellion.



Heress after both doctrine and examples of due obedience of subiectes to their Princes, I declared lastly vnto you what an abominable sinne against GOD and man rebellion is, and what horrible plagues, punishments, and deathes, with death euerlasting, finally doeth hang ouer the heades of all rebels: it shall not bee either impertinent, or vnprofitable now to declare who they bee, whom the deuill, the first authour and fonder of rebellion, doeth chiefly vse to the stirring vp of subiects to rebell against their lawfull Princes: that knowing them, ye may flee them, and their damnable suggestions, auoid all rebellion, and to escape the horrible plagues, and dreadfull death, and damnation eternall finally due to all rebels.

Though many causes of rebellion may bee reckoned, and almost as many as there be vices in men and women, as hath bene before noted: yet in this place I will onely touch the principall and most vsuall causes as specially ambition and ignorance. By ambition, I meane the vnlawfull and restlesse desire in men, to bee of higher estate then GOD hath giuen or appointed vnto them. By ignorance, I meane no vnskillfulnesse in artes or sciences, but the lacke of knowledge of GODS blessed will declared in his holy word, which teacheth both extreemely to abhorre all rebellion, as beeing the roote of all mischiese, and specially to delight in obedience, as the beginning and foundation of all goodnesse, as hath bene also before specified. And as these are the two chiefe causes of rebellion: so are there specially two sortes of men in whom these vices doe raigne, by whom the deuill, the authour of all euill, doeth chiefly stirre vp all disobedience and rebellion.

The restlesse ambitious hauing once determined by one meanes or other to atchieue to their intended purpose, when they cannot by lawfull and peaceable meanes cline so high as they doe desire, they attempt the same by force and violence: wherein when they cannot preuaile against the ordinarie authoritie and power of lawfull Princes and gouernours themselves alone, they doe seeke the ayde and helpe of the ignorant multitude, abusing them to their wicked purpose. wherefore seeing a few ambitious and malicious are the authours and heads, and multitudes of ignorant men are the ministers and furtherers of rebellion, the chiefe point of this part shall bee aswell to notifie to the simple and ignorant men who they bee, that haue bene and be vsuall authours of rebellion,

rebellion, that they may know them: and also to admonish them to beware of the subtil suggestions of such restlesse ambitious persons, and so to flee them: that rebellions (though attempted by a few ambitious) through the lacke of maintenance by any multitudes, may speedily and easily without any great labour, danger or damage be repelled and clearely extinguished.

It is well knowen as well by all histories, as by dayly experience, that none haue either more ambitiously aspired aboue Emperours, Kings and Princes: nor haue more perniciously moued the ignorant people to rebellion against their Princes, then certaine persons which falsely challenge to themselves to bee onely counted and called spirituall. I must therefore heere yet once againe briefly put you (good people) in remembrance out of **G O D S** holy worde, how our Saviour Iesus Christ, and his holy Apostles, the heads and chiefe of all true Spirituall and Ecclesiasticall men, behaued themselves towards the Princes and Rulers of their time, though not the best gouernours that euer were, that you bee not ignorant whether they be the true disciples and followers of Christ and his Apostles, and so true spirituall men, that either by ambition doe so highly aspire, or doe most maliciously teach, or most perniciously doe execute rebellion against their lawfull Princes, being the worst of all carnall workes, and mischieuous deedes.

Matt. 17. d.
25.

Mark. 12. b.

14.

Luke 20. d.
25.

Matth. 27.

Luke 23.

Rom. 13. a.

1. &c.

1. Tim. 2.

a. 1.

1. Pet. 2. c.

13.

Ioh. 6. b. 15.

& 18. f. 36.

Matt. 20. d.

25.

Mark. 10. f.

42.

Luke 22. c.

25.

Mat. 23. a. 8.

Luk. 9. f. 46.

2. Cor. 1. d.

24.

1. Pet. 5. a. 3.

Mat. 18. a. 4.

& 20. d. 28.

Luke 9. f. 48.

& 22. c. 27.

The holy Scriptures doe teach most expressely, that our Saviour Christ himselfe, and his Apostles Saint Paul, Saint Peter, with others, were vnto the Magistrates and higher powers, which ruled at their being vpon the earth, both obedient themselves, and did also diligently and earnestly exhort all other Christians to the like obedience vnto their Princes and Gouernours: whereby it is euident that men of the Cleargie, and Ecclesiasticall ministers, as their successours ought both themselves specially, and before other, to bee obedient vnto their Princes, and also to exhort all others vnto the same. Our Saviour Christ likewise teaching by his doctrine that his Kingdome was not of this world, did by his example in fleeing from those that would haue made him king, confirme the same: expressely also forbidding his Apostles, and by them the whole Cleargie, all princely dominion ouer people and Nations, and hee and his holy Apostles likewise, namely Peter and Paul, did forbid vnto all Ecclesiasticall ministers, dominion ouer the Church of Christ. And indeede whyles the Ecclesiasticall ministers continued in Christs Church in that order that is in Christs word prescribed vnto them, and in Christian kingdoms kept themselves obedient to their owne Princes, as the holy Scripture doeth teach them: both was Christs Church more cleare from ambitious emulations and contentions, and the state of Christian kingdomes, lesse subject vnto tumults and rebellions. But after that ambition and desire of dominion entred once into Ecclesiasticall ministers, whose greatnesse after the doctrine and example of our Saviour, should chiefly stand in humbling themselves: and that the Bishop of Rome being by the order of **G O D S** word none other then the Bishop of that one See and Diocesse, and neuer yet well able to gouerne

Gouverne the same, did by intolerable ambition challenge, not onely to bee the head of all the Church dispersed throughout the world, but also to bee Lord of all Kingdomes of the world, as is expressely set forth in the booke of his owne Canon lawes, most contrary to the doctrine and example of our Sauour Christ, whose Vicar, and of his Apostles, namely Peter, whose successour hee pretendeth to bee: after his ambition entred, and this challenge once made by the Bishop of Rome, hee became at once the spoyler and destroyer both of the Church, which is the kingdome of our Sauour Christ, and of the Christian Empire, and all Christian kingdomes, as an vniuersall tyrant ouer all.

See decre.
lib. 3. tit. 16.
cap. v. &
lib. 1. tit. 9.
cap. 5. in
glossa.

And whereas before that challenge made, there was great amitie and loue amongst the Christians of all countreys, hereupon began emulation, and much hatred betweene the Bishop of Rome and his Cleargie and friendes on the one part, and the Grecian Cleargie and Christians of the East on the other part, for that they refused to acknowledg any such supreme authoritie of the Bishop of Rome ouer them: the Bishoppe of Rome for this cause amongst other, not onely naming them, and taking them for Schismatickes, but also neuer ceasing to persecute them, and the Emperours who had their See and continuance in Greece, by stirring of the subiectes to rebellion against their soueraigne Lords, and by rayling deadly hatred and most cruell warres betweene them and other Christian Princes. And when the Bishoppes of Rome had translated the title of the Emperour, and as much as in them did lie, the Empire it selfe from their Lord the Emperour of Greece, and of Rome also by right vnto the Christian Princes of the West, they became in short space no better vnto the West Emperours, then they were before vnto the Emperours of Greece: for the vsuall discharging of subiectes from their oath of fidelitie made vnto the Emperours of the West their soueraigne Lords, by the Bishoppes of Rome: the vnnaturall stirring vp of the subiectes vnto rebellion against their Princes, yea of the sonne against the father, by the Bishoppe of Rome: the most cruell and bloodie warres rayled amongst Christian Princes of all kingdomes: the horrible murder of infinite thousandes of Christian men beeing slaine by Christians: and which ensued thereupon, the pitifull losses, of so manie goodly Cities, Countreys, Dominions, and Kingdomes, sometime possessed by Christians in Asia, Africa, Europa: the miserable fall of the Empire and Church of Greece, sometime the most flourishing parte of Christendome, into the handes of the Turkes: the lamentable diminishing, decaye, and ruine of Christian religion: the dreadfull increase of paganism, and power of the infidels and miscreants, and all by the practise and procurement of the Bishop of Rome chiefly, is in the histories and chronicles written by the Bishop of Romes own fauourers and friendes to bee seene, and aswell knowne vnto all such as are acquainted with the said histories. The ambitious intent and most subtle dyctes of the Bishops of Rome in these their practises, appeared evidently by their bold attempt in spoyling and robbing the Emperours, of their townes, cities, dominions, and kingdomes, in Italie, Lombardie,
and

and Sicilie, of ancient right belonging vnto the Empire, and by toyning of them vnto their Bishopricke of Rome, or else giuing them vnto strangers, to hold them of the Church and Bishop of Rome as in capite, and as of the chiefe Lordes thereof, in which tenure they hold the most part thereof, euen at this day. But these ambitious and indeede traiterous meanes and spoyling of their soueraigne Lords, the Bishops of Rome, of Priestes, and none other by right then the Bishops of one citie and diocesse, are by false vsurpation become great Lordes of many dominions, mightie Princes, yea or Emperours rather, as claiming to haue diuerse Princes and Kings to their bassals, liege men, and subjects: as in the same histories written by their owne familiars and courtiers is to bee seene. And indeede since the time that the Bishops of Rome by ambition, treason, and vsurpation atchieued and attained to this height and greatnesse, they behaued themselues more like Princes, Kings, and Emperours in all things, then remained like Priestes, Bishoppes, and ecclesiasticall, or (as they would bee called) spirituall persons, in any one thing at all. For after this rate they haue handled other Kings and Princes of other Realmes throughout Christendome, as well as their Soueraigne Lords the Emperours, vsually discharging their subjects of their oath of fidelity, & so stirring them vp to rebellion against their naturall Princes, whereof some examples shall in the last part hereof be notified vnto you.

Wherefore let all good subiectes, knowing these the speciall instruments, and ministers of the deuill, to the stirring vp of all rebellions, auoyde and flee them, and the pestilent suggestions of such forraigne vsurpers, and their adherentes, and embrace all obedience to G O D, and their naturall Princes and Soueraignes, that they may enjoy G O Ds blessings, and their Princes sauour, all peace, quietnesse, securitie in this world, and finally attaine through Christ our Saviour, life everlasting in the world to come: which G O D the father for the same our Saviour Jesus Christ his sake grant vnto vs all, to whom with the holy Ghost, be all honour and glory, world without end, Amen.

Thus haue you heard the fifth part of this Homilie, now
good people let vs pray.

The

**The Prayer as in that time it
was published.**



O Most mighty **GOD**, the **Lord** of hostes, the **Gouer-**
nour of all creatures, the only giuer of all victories,
who alone art able to strengthen the weake against
the mighty, and to vanquish infinite multitudes of
thine enemies with the countenance of a few of thy seruants
calling vpon thy Name, and trusting in thee: **Defend** **O**
Lord, thy seruant & our **Gouernour** vnder thee, our **Queene**
Elizabeth and all thy people committed to her charge, **O** **Lord**
withstand the crueltie of all those which be common enemies
as well to the trueth of thy eternall **Word**, as to their owne
naturall Prince and countrey, and manifestly to this **Crowne**
and **Realme** of **England**, which thou hast of thy diuine pro-
uidence assigned in these our dayes to the government of thy
seruant, our **Soueraigne** & gracious **Queene**. **O** most mer-
ciful **Father**, (if it be thy holy Will) make soft and tender the
stonie hearts of all those that exalt themselves against thy
Trueth, and seeke either to trouble the quiet of this **Realme**
of **England**, or to oppresse the **Crowne** of the same, and con-
uert them to the knowledge of thy Sonne the onely **Sau-**
our of the world, **Jesus Christ** that we and they may ioyntly
glorifie thy mercies. **Lighten** we beseech thee their ignorant
hearts, to imbrace the truth of thy **Word**, or els so abate their
cruelty (**O** most mighty **Lord**) that this our **Christian Realme**,
with others that confesse thy holy **Gospel**, may obtaine by
thine ayde and strength, surety from all enemies, without
shedding of **Christian blood**, whereby all they which bee op-
pressed with their tyranny, may bee relieved, and they which
bee in feare of their cruelty, may bee comforted: and finally
that all **Christian Realmes**, and specially this **Realme** of
England, may by thy defence and protection continue in
the trueth of the **Gospel**, and enioy perfect peace, quietnesse,
and

and security : and that wee for these thy mercies, jointly alto-
gether with one consonant heart and voyce, may thankfully
render to thee all laud and prayse, that we knit in one god-
ly concord and vntie amongst our selues, may continu-
ally magnifie thy glorious Name, who with thy son
our Saviour Iesus Christ, and the holy Ghost,
art one Eternall, Almighty, and most

mercifull **G O D** : To whom be

all laud and prayse world

without end.

Amen.



The

¶ The sixth and last part of the Homily against
disobedience and wilfull rebellion.



NOW whereas the iniuries, oppressions, rauenie, and tyranny of the Bishop of Rome, vsurping aswell against their naturall Lords the Emperours, as against all other Christian Kings, and Kingdomes, and their continuall stirring of subiects vnto rebellions against their Soueraigne Lords, whereof I haue partly admonished you before, were intolerable: and it may seeme more then maruayle, that any subiects would after such sort hold with vnnaturall foraine vsurpers against their owne soueraigne Lords, and naturall countrey: It remayneth that I doe declare the meane whereby they compassed these matters, and so to conclude this whole treaty of due obedience, and against disobedience, and wilfull rebellion. You shall vnderstand, that by ignorance of **G O D S** word, wherein they kept all men, specially the common people, they wrought and brought to passe all these things, making them beleue that all that they sayd was true, all that they did was good and godly: and that to hold with them in all things, against father, mother, prince, countrey, and all men, was most meritorious. And indeed what mischiefe will not blinde ignorance leade simple men vnto?

*Of ignorance
of the simple
people the
latter part.*

By ignorance the Jewish Clergie induced the common people to aske the deliuey of Barabbas the seditious murderer, and to sue for the cruell crucifying of our Sauour Christ, for that he rebuked the ambition, superstitiō, and other vices of the high priests and Clergie. For as our Sauour Christ testifieth, that those who crucified him wist not what they did: so doeth the holy Apostle Saint Paul say, If they had knowen, if they had not beene ignorant, they would neuer haue crucified the Lord of glory: but they knew not what they did. Our Sauour Christ himselfe also foresawed that it should come to passe by ignorance, that those who should persecute and murder his true Apostles and Disciples, should thinke they did **G O D S** acceptable sacrifice, and good seruice: as it is also verified euen at this day.

And in this ignorance haue the Bishops of Rome kept the people of **G O D**, specially the common sort, by no meanes so much, as by withholding of the word of **G O D** from them, and by keeping it vnder the bayle of an vnknown strange tongue. For as it serued the ambitious humour of the Bishops of Rome, to compell all nations to vse the naturall language of the city of Rome, where they were Bishops, which serued a certain acknowledging of subiection vnto them: so yet serued it much

D d

more

more their craftie purpose, thereby to keepe all people so blind, that they not knowing what they prayed, what they beleueed, what they were commanded by **G O D**, might take all their commandements for **G O D S**. For as they would not suffer the holy Scriptures or Church seruice to bee bled or had in any other language then the Latine: so were very fewe, euen of the most simple people taught the Lords prayer, the articles of the faith, and the tenne commandements, other wise then in Latine, which they vnderstood not: by which vniuersall ignozance, all men were ready to beleue whatsoeuer they sayde, and to doe whatsoeuer they commanded.

Sic cognouissent.

*Gregorius
2. and 3.
Anno Do.
726 &c.
In the second
commandment.*

For to imitate the Apostles phrase: If the Emperours subiectes had knowne out of **G O D S** word their dutie to their prince, they would not haue suffered the Bishop of Rome to perswade them to forsake their Soueraigne lord the Emperour against their oath of fidelitie, and to rebel against him, onely for that he cast images (vnto the which idolatrie was committed) out of the churches, which the Bishoppe of Rome bare them in hand to bee heresie. If they had knowen of **G O D S** worde but as much as the tenne commaundements, they should haue founde that the Bishop of Rome, was not onely a traytour to the Emperour his liege Lord, but to **G O D** also, and an horrible blasphemour of his maiesty, in calling his holy word and commaundement heresie: and that which the Bishoppe of Rome tooke for a iust cause to rebell against his lawfull prince, they might haue knowen to bee a doublinge and triplinge of his most heynous wickednesse, heaped with horrible impiety and blasphemy.

*Henric 4.
Gregor. 7.
Anno Domini
176.
Paschal. 2.
Anno 199.*

But lest the poore people should know too much, he would not let them haue as much of **G O D S** word, as the tenne commaundements wholly and perfectly, withdrawinge from them the second commaundement, that bewrayeth his impietie, by a subtile sacrilege. Had the Emperours subiects likewise knowen, and beene of any vnderstanding in **G O D S** word, would they at other times haue rebelled against their Soueraigne Lord, and by their rebellion haue holpen to depose him, onely for that the Bishop of Rome did beare them in hand, that it was symonie and heresie to, for the Emperour to giue any ecclesiasticall dignities, or promotions to his learned Chaplaines, or other of his learned Clergie, which al Christian Emperours before him had done without controulement: Would they, I say, for that the Bishop of Rome bare them so in hand, haue rebelled by the space of more then fourtie yeeres together against him, with so much shedding of Christian blood, and murther of so many thousandes of Christians, and finally haue deposed their Soueraigne Lord, had they knowen and had in **G O D S** word any vnderstanding at all: Specially had they knowen that they did all this to plucke from their Soueraigne Lord, and his successours for euer, their auncient right of the Empire, to giue it vnto the Romish Clergie, and to the Bishop of Rome, that he might for the confirmation of one Archbishop, and for the Romish ragge, which he calleth a Paul, scarce worth twelue pence, receiue many thousand crownes of gold, and of other Bishops, likewise great summes of money for their bulles, which is symonie indeede: Would, I say, Christian men and subiectes by rebellion haue spent so much Christian blood,

and

and haue despoſed their naturall, moſt noble, and moſt valiant Prince, to bring the matter finally to this paſſe, had they knowen what they did, or had any vnderſtanding in **G D S** word at all? And as theſe ambitious vſurpers the Biſhops of Rome haue overflowed all Italie and Germanie with ſtreames of Chriſtian blood, ſhed by the rebellions of ignorant ſubiects againſt their naturall Lords and Emperours, whom they haue ſtirred thereunto by ſuch falſe pretences: ſo is there no countrey in Chriſtendome, which by their like meanes and falſe pretences, hath not bene ouerſprinkled with the blood of ſubiectes by rebellion againſt their naturall Soueraigns, ſtirred by by ſame Biſhops of Rome.

And to vſe one example of our owne countrey: The Biſhoppe of Rome did picke a quarrell to King Iohn of England, about the election of Steuen Langton to the Biſhopricke of Canterburie, wherein the King had ancient right, being vſed by his progenitors, all Chriſtian Kinges of England before him, the Biſhops of Rome hauing no right, but had begunne then to vſurpe vpon the Kinges of Englande, and all other Chriſtian Kinges, as they had before done againſt their Soueraigne Lordes the Emperours: proceeding euen by the ſame waies & meanes, & likewise curſing King Iohn, and diſcharging his ſubiects of their oath of fidelitie vnto their Soueraigne Lord. Now had Engliſhmen at that time knowen their duetie to their prince ſet forth in **G D S** worde, would a great many of nobles, and other Engliſhmen naturall ſubiectes, for this ſoueraigne and vnnaturall vſurper his bayne curſe of the King, and for his ſaigned diſcharginge of them of their oath and fidelitie to their naturall Lord, vpon ſo ſlender or no grounde at all, haue rebelled againſt their ſoueraigne Lord the King? Would Engliſhe ſubiects haue taken part againſt the King of England, and againſt Engliſhmen, with the French King and Frenchmen, beeing incenſed againſt this Realme by the Biſhoppe of Rome? Would they haue ſent for, and receiued the Dolphine of Fraunce with a great armie of Frenchmen into the Realme of England? Would they haue ſworne fidelitie to the Dolphine of Fraunce, breaking their oath of fidelitie to their naturall Lord the King of England, and haue ſtood vnder the Dolphins banner diſplayed againſt the King of England? Would they haue expelled their ſoueraigne Lord the King of England out of London, the chiefe citie of England, and out of the greateſt part of England, vpon the Southſide of Trent, euen vnto Lincolne, and out of Lincolne it ſelfe alſo, and haue deliuered the poſſeſſion thereof vnto the Dolphin of Fraunce, wherof he kept ſome poſſeſſion a great while? Would they beeing Engliſhmen haue procured ſo great ſhedding of Engliſh blood, and other infinite miſchiefes and miſeries vnto England their naturall countrey, as did follow thoſe cruell warres and trayterous rebellion, the fruits of the Biſhop of Romes bleſſings? Would they haue driuen their naturall ſoueraigne Lord the King of England to ſuch extremitie, that he was inforced to ſubmit himſelfe vnto that ſoueraigne falſe vſurper the Biſhop of Rome, who compelled him to ſurrender by the crowne of England into the handes of his Legate, who in token of poſſeſſion kept it in his handes diuers dayes, and then deliuered it againe to King Iohn,

King Iohn.

Innocentius. 3.

Philip French King. Lewes Dolphine of France.

*See the Acts
of Parlia-
ment in king
Edward the
third his
dayes.*

Malach. 2.

upon that condition that the King and his Successours, Kings of England, should hold the Crowne, and Kingdome of England of the Bishop of Rome and his Successours, as the vassals of the sayd Bishops of Rome for ever: in token whereof, the Kings of England should also pay a yeerely tribute to the sayd Bishoppe of Rome as his vassals and liege men: Would Englishmen haue brought their Soueraigne lord, and naturall countrey into this thraldome and subiection to a false forraigne vsurper, had they knowen and had any vnderstanding in **G O D S** word at all? Out of the which most lamentable case, and miserable tyrannie, rauenie, and spoyle of the most greedie Romish wolues ensuing hereupon, the Kings and Realme of England could not rid themselves by the space of many yeeres after: the Bishop of Rome by his ministers continually not onely spoyling the Realme and Kings of England of infinite treasure, but also with the same money hiring and maintaining forreigne enemies against the Realme and Kings of England, to keepe them in such his subiection, that they should not refuse to pay whatsoeuer those vnsatiable wolues did greedily gape for, and suffer whatsoeuer those most cruell tyrants would lay vpon them. Would Englishmen haue suffered this? would they by rebellion haue caused this trow you, and all for the Bishop of Romes causelesse curse, had they in those dayes knowen and vnderstood, that **G O D** doeth curse the blessings, and blesse the curings of such wicked vsurping Bishops and tyrants? as it appeared afterward in King Henry the eight his dayes, and King Edward the first, and in our gracious Soueraignes dayes that now is, where neither the Popes curses, nor **G O D S** manifold blessings are wanting. But in King Iohns time, the Bishop of Rome vnderstanding the brutt blindness, ignorance of **G O D S** word, and superstition of Englishmen, and how much they were enclined to worship the Babylonicall beast of Rome, and to feare all his threatnings, and causelesse curses, hee abused them thus, and by their rebellion brought this noble Realme, and Kings of England vnder his most cruell tyrannie, and to bee a spoyle of his most vile and vnsatiable couetousnesse and rauenie, for a long and a great deale too long a time. And to ioyne vnto the reportes of Histories, matters of later memorie, could the Bishop of Rome haue raised the late rebellions in the North and West countreys in the times of King Henry, and King Edward, our gracious Soueraignes father and brother, but by abusing of the ignorant people? Or is it not most euident that the Bishop of Rome hath of late attempted by his Irish Patriarkes and Bishops, sent from Rome with his Bulles, (whereof some were apprehended) to breake downe the barres and hedges of the publique peace in Ireland, onely vpon confidence easily to abuse the ignorance of the wilde Irish men? Or who seeth not that vpon like confidence, yet moze lately hee hath likewise procured the breach of the publique peace in England, (with the long and blessed continuance whereof hee is sore grieued) by the ministry of his disguised Chaplaynes, creeping in Lay mens apparell into the houses, and whispering in the eares of certaine Northern borderers, being then most ignorant of their duetie to **G O D** and to their

their Prince of all people of the Realme, whom therefore as most meete and ready to execute his intended purpose, hee hath by the said ignorant Masse priests, as blinde guides leading the blinde, brought those stely blinde subiects into the deepe ditch of horrible rebellion, damnable to themselves, and very dangerous to the state of the Realme, had not **GOD** of his mercy miraculously calmed that raging tempest, not onely without any shipwracke of the Common wealth, but almost without any shedding of Christian and English blood at all.

And it is yet much more to be lamented, that not onely common people, but some other youthfull or unskilfull Princes also, suffer themselves to be abused by the Bishop of Rome, his Cardinals and Bishops, to oppressing of Christian men their faithfull subiects, eyther themselves, or els by procuring the force and strength of Christian men, to be conveyed out of one countrey, to oppresse true Christians in another countrey, and by these meanes open an entry vnto Moores and Infidels, into the possession of Christian Realmes countries: other Christian Princes in the meane time, by the Bishop of Romes procuring also, being so occupied in ciuill warres, or troubled with rebellions, that they haue neither leisure nor abilitie to conferre their common forces, to the defence of their fellow Christians, against such inuasions of the common enemies of Christendome, the Infidels and miscreants. Would to **GOD** we might onely reade and heare out of the histories of olde, and not also see and feele these new and present oppressions of Christians, rebellions of subiects, effusion of Christian blood, destruction of Christian men, decay and ruine of Christendome, increase of Paganisme, most lamentable and pittifull to behold, being procured in these our dayes, as well as in times past, by the Bishop of Rome and his ministers, abusing the ignorance of **GODS** word, yet remayning in some Christian Princes and people. By which sorrow and bitter fruites of ignorance, all men ought to be moued to giue eare and credite to **GODS** worde, shewing as most truely, so most plainly how great a mischiefe ignorance is, and againe how great and how good a gift of **GOD** knowledge in **GODS** word is. And to beginne with the Romish Cleargie, who though they doe bragge now, as did sometime the Jewish Cleargie, that they cannot lacke knowledge: yet doeth **GOD** by his holy Prophets both charge them with ignorance, and threaten them also, for that they haue repelled the knowledge of **GODS** word and Law, from themselves, and from his people, that hee will repell them, that they shall hee no more his Priests. **GOD** likewise chargeth Princes as well as Priests, that they should indenuour themselves to get vnderstanding and knowledge in his word, threatening his heauie wrath and destruction vnto them, if they faile thereof. And the wise man saith to all men vniuersally, Princes, priests, and people: Where is no knowledge, there is no good nor health to the soule: and that all men beaine in whom is not the knowledge of **GOD**, and his holy word: That they who walke in darkenesse, wote not whither they goe: and that the people that will not learne, shall fall into great mischiefes, as did the people of Israel, who for their ignorance in

Ier. 18. e. 18

Eze. 7. g. 26

Osee. 4. b. 6.

Psal. 2.

81. 13

81. 13

81. 13

81. 13

81. 13

81. 13

81. 13

81. 13

81. 13

81. 13

81. 13

81. 13

Esa. 5. 13.
Luk 19 g.
44 & 23. c.
34.
Acts mul.
in locis.
Ioh. 16. a. 2.

G O D S word, were first led into captiuitie, and when by ignorance afterward they would not know the time of their visitation, but crucified **Christ** our Saviour, persecuted his holy Apostles, and were so ignorant and blinde, that when they did most wickedly and cruelly, they thought they did **G O D** good and acceptable seruice (as doe many by ignorance thinke euen at this day :) finally, through their ignorance and blinde- nesse, their countrey, towne, cities, Hierusalem it selfe, and the Temple of **G O D**, were all most horribly destroyed, the most chiefe part of these people slaine, and the rest ledde into most miserable captiuitie. For hee that made them, had no pitie vpon them, neither would spare them, and all for their ignorance.

Esa. 27.
Osee. 4.
Baruc. 3.
Esa. 6. c. 9.
Matt. 13. b.
14. 15.
Iohn 12. 40

And the holy Scriptures doe teach, that the people that will not see with their eyes, nor heare with their eares, to learne, and to vnderstand with their heartes, cannot bee conuerted, and saued. And the wicked themselves, beeing damned in hell, shall confesse ignorance in **G O D S** worde to haue brought them thereunto, saying, Wee haue erred from the way of the trueth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding hath not risen vnto vs, wee haue wearied our selues in the way of wickednesse and perdition, and haue walked cumbersome and crooked wayes : but the way of the Lord haue we not knowen.

Wisd 5.
Mat. 13. 19.
2. Cor. 4. 1.
3. 4.
Matth. 7.
Iohn 3.
Mat. 1. b.
15. & 13. a.
9. f. 43.
Luk. 8. a. 8.
I. h. 5. f. 19.
Pla. 1.
Matt. 7. b. 7.
Luk. 11. 9.
Lu. 16. g.
30. 31.
Gal. 1. b. 8.
Deut. 5. 32.
Deut. 17. c.
14. 15. & c.
Rom. 13.
1. Pet. 2.
Pla. 118.
Pla. 118.
& 118.
E. hes. 5. 14
1. Thes. 5. a.
4. 5.
Iohn 12.
35. 36.
Iam. 1. c. 17.
1. Tim. 6.
d. 16.
Iohn 3.

And aswell our Saviour himselfe, as his Apostle Saint Paul doth teach, that the ignorance of **G O D S** worde cometh of the deuill, is the cause of all error, and misludging (as falleth out with ignorant subiects, who can rather espie a little mote in the eye of the Prince, or a Counsellour, then a great beame in their owne) and vniuersally it is the cause of all euill, and finally of eternall damnation, **G O D S** iudgement being seuerer towards those, who when the light of **Christes** Gospel is come into the world, doe delight more in darkenesse of ignorance, then in the light of knowledge in **G O D S** worde. For all are commanded to reade or heare, to search and studie the holy Scriptures, and are promised vnderstanding to bee giuen them from **G O D**, if they so doe: all are charged not to beleue eyther any dead man, nor if an Angel should speake from heauen, much lesse if the Pope doe speake from Rome against or contrary to the word of **G O D**, from the which we may not decline, neither to the right hand nor to the left.

In **G O D S** worde Princes must learne how to obey **G O D**, and to gouerne men: in **G O D S** worde subiects must learne obedience, both to **G O D** and their Princes. Olde men and young, rich and poore, all men and women, all estates, sexes and ages, are taught their seuerall dueties in the worde of **G O D**. For the word of **G O D** is bright, giuing light vnto all mens eyes, the shining lampe directing all mens pathes, and steppes. Let vs therefore awake from the sleepe and darkenesse of ignorance, and open our eyes that wee may see the light, let vs rise from the workes of darkenesse, that we may escape eternall darkenesse, the due reward thereof, and let vs walke in the light of

of **G O D S** word, whiles we haue light, as becommeth the children of light, so directing the steppes of our liues in that way which leadeth to light and life euerlasting, that wee may finally obtayne and enjoy the same: which **G O D** the father of lights, who dwelleth in light incomprehensible, and inaccessible, graunt vnto vs, through the light of the world our Saviour Iesus Christ, vnto whom with the holy **G H O S T**, our most glorious **G O D**, be all honour, prayse, and thanksgiving for ever, and ever. Amen.

Thus haue you heard the sixth part of this Homily,
now good people let vs pray.

¶ The Prayer as in that time it was published.



O Most mighty **G O D**, the Lord of hostes, the Gouer-
nour of all creatures, the only giuer of all victories,
who alone art able to strengthen the weake against
the mighty, and to banquish infinite multitudes of
thine enemies with the countenance of a few of thy seruants
calling vpon thy Name, and trusting in thee: Defend **O**
Lord, thy seruant & our Gouernour vnder thee, our Queene
Elizabeth and all thy people committed to her charge, **O** Lord
withstand the crueltie of all those which be common enemies
as well to the trueth of thy eternall word, as to their owne
naturall Prince and countrey, and manifestly to this Crowne
and Realme of England, which thou hast of thy diuine pro-
uidence assigned in these our dayes to the government of thy
seruant, our Soueraigne & gracious Queene. **O** most mer-
ciful Father, (if it be thy holy Will) make soft and tender the
stonie hearts of all those that exalt themselves against thy
Trueth, and seeke either to trouble the quiet of this Realme
of England, or to oppresse the Crowne of the same, and con-
uert them to the knowledge of thy Sonne the onely Saut-
our of the world, Iesus Christ that we and they may ioyntly
glorifie thy mercies. Lighten we beseech thee their ignorant
hearts,

hearts, to embrace the truth of thy word, or els so abate their
 cruelty (O most mighty Lord) that this our Christian Realme,
 with others that confesse thy holy Gospel, may obtaine by
 thine ayde and strength, surety from all enemies, without
 shedding of Christian blood, whereby all they which bee op-
 pressed with their tyranny, may bee relieved, and they which
 bee in feare of their cruelty, may bee comforted: and finally
 that all Christian Realmes, and specially this Realme of
 England, may by thy defence and protection continue in
 the trueth of the Gospel, and enioy perfect peace, quietnesse,
 and securitie: and that we for these thy mercies, ioynly alto-
 gether with one consonant heart and voice, may thankefully
 render to thee all laud and praise, that we knit in one god-
 ly concord and vnitie amongst our selues, may continu-
 ally magnifie thy glorious Name, who with thy son
 our Saviour Jesus Christ, and the holy Ghost,
 art one Eternall, Almighty, and most
 mercifull GOD: To whom be
 all laud, and praise world
 without end,
 Amen.



A THANKSGIVING

for the suppression of the last rebellion.

O Heauenly and most mercifull Father, the defender of those that put their trust in thee, the sure fortresse of all them that flie to thee for succour: who of thy most iust iudgements for our disobedience and rebellion against thy holy word, and for our sinfull and wicked liuing, nothing answering to our holy profession, wherby we haue giuen an occasion that thy holy name hath beene blasphemed amongst the ignorant, hast of late both sore abashed the whole Realm, and people of England, with the terrour and danger of rebellion, thereby to awake vs out of our dead sleepe of carelesse security: and hast yet by the miseries following the same rebellion more sharply punished part of our countrey men and Christian brethren, who haue more neerely felt the same: and most dreadfully hast scourged some of the seditious persons with terrible executions, iustly inflicted for their disobedience to thee, and to thy seruant their Soueraigne, to the example of vs all, and to the warning, correction and amendment of thy seruants, of thine accustomed goodnesse, turning alwaies the wickednesse of euill men to the profit of them that feare thee: who in thy iudgements remembering thy mercy, hast by thy assistance giuen the victory to thy seruant our Queene, her true Nobility, and faithfull Subiects, with
so

so little, or rather no effusion of Christian blood, as also might haue iustly ensued, to the exceeding comfort of all sorrowfull Christian hearts, and that of thy fatherly pity, and mercifull goodnesse onely, and euen for thine owne names sake, without any our desert at all. Wherefore we render vnto thee most humble and hearty thanks for these thy great mercies shewed vnto vs, who had deserued sharper punishment, most humbly beseeching thee to grant vnto all vs that confesse thy holy Name, and professe the true and perfect Religion of thy holy Gospel, thy heauenly grace to shew our selues in our liuing according to our profession: that wee truely knowing thee in thy blessed word, may obediently walke in thy holy commandements, and that wee being warned by this thy fatherly correction, doe prouoke thy iust wrath against vs no more: but may enioy the continuance of thy great mercies towards vs, thy right hand, as in this, so in all other inuasions, rebellions, and dangers, continually sauing and defending our Church, our Realme, our Queene, and people of England, that all our posterities ensuing, confessing thy holy Name, professing thy holy Gospel, and leading an holy life, may perpetually prayse and magnifie thee, with thy only Son Iesus Christ our Sauour and the holy Ghost, to whom bee all laud, prayse, glory, and Empire for euer, and euer, Amen.



LONDON

Printed by *John Bill*, Printer to the Kings most
Excellent Maieftie. 1623.



THE SECOND TOME

OF

HOMILIES, OF SVCH MATTERS AS WERE PROMISED, AND entituled in the former part of Homilies.

*Set out by the authority of the late Queenes Maiestie:
and to be read in every Parish Church agreeable.*



LONDON

Printed by John Bill, Printer to the Kings most

Excellent Maiestie. 1623

unto the rich man in Lukes Gospel, namely that the iust cannot goe into those places where the wicked are tormented: what other things doeth it signifie, but onely this, that the iust, by reason of **G O D S** iudgement, which may not be reuoked, can shew no deede of mercy in helping them which after this life are cast into prison, vntill they pay the bittermost farthing. These words, as they confound the opinion of helping the dead by prayer, so they doe cleane confute and take away the vaine error of Purgatory, which is grounded vpon the saying of the Gospel: Thou shalt not depart thence, vntill thou hast payed the bittermost farthing. Now doeth **S. Augustine** say, that those men which are cast into prison after this life, on that condition, may in no wise bee holpen, though wee would helpe them neuer so much. And why? Because the sentence of **G O D** is vnrchangeable, and cannot be reuoked againe. Therefore let vs not deceiue our selues, thinking that either we may helpe other, or other may helpe vs by their good and charitable prayers in time to come. For as the Preacher saith: When the tree falleth, whether it bee toward the South, or toward the North, in what place soeuer the tree falleth, there it lieth: meaning thereby, that euery mortall man dieth either in the state of saluation or damnation, according as the words of the Euangelist **Iohn** doe also plainly import, saying: He that beleeueth on the Sonne of **G O D**, hath eternall life: But he that beleeueth not on the Sonne, shall neuer see life, but the wrath of **G O D** abideth vpon him. Where is then the third place which they call Purgatory? or where shall our prayers helpe and profit the dead? **S. Augustine** doth onely acknowledge two places after this life, heauen & hell: As for the third place, he doth plainly denie that there is any such to be found in all Scripture. **Chrysostome** likewise is of this minde, that vniuersally wee wash away our sinnes in this present world, we shall finde no comfort afterward. And **S. Cyprian** saith, that after death, repentance and sorrow of paine shall bee without fruit, weeping also shall be in vaine, and prayer shall be to no purpose. Therefore he counselleth all men to make provision for themselves while they may, because when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction.

Let these and such other places be sufficient to take away the grosse error of Purgatory out of our heads, neither let vs dreame any more, & the soules of the dead are any thing at all holpen by our prayers: But as the Scripture teacheth vs, let vs thinke that the soule of man passing out of the body, goeth straightwayes either to heauen, or else to hell, wherof the one needeth no prayer, and the other is without redemption. The onely Purgatory wherein we must trust to be saued, is the death and blood of **Christ**, which if we apprehend with a true and stedfast faith, it purgeth and cleanseth vs from all our sinnes, even as well as if hee were now hanging vpon the Crosse. The blood of **Christ**, sayth **Saint Iohn**, hath cleansed vs from all sinne. The blood of **Christ**, sayth **Saint Paul**, hath purged our consciences from dead workes, to serue the liuing **G O D**. Also in another place hee saith, wee bee sanctified and made holy by the offering vp of the body of **Iesus Christ** done once for all. Yea hee addeth more

Eccles. 11.

Iohn. 3.

Lib. 5. Hypogno.

Chrysost. in

Hib. 2.

Homil. 5. in

Cyprian.

contra Demetrianum.

1. Iohn 1.

Heb. 9.

Heb. 10.

more, saying, With the one oblation of his blessed body & pretious blood, *Ibidem.* he hath made perfect for ever and ever all them that are sanctified. This then is that Purgatory, wherein all Christian men put their whole trust and confidence, nothing doubting, but if they truly repent them of their sinnes, and die in perfect fayth, that then they shall soorthwith passe from death to life. If this kinde of purgation will not serue them, let them neuer hope to be released by other mens prayers, though they should continue therein vnto the worlds end. He that cannot be saued by fayth in Christs blood, how shall he looke to bee deliuered by mans intercessions? Hath GOD more respect to man on earth, then hee hath to Christ in heaven? If any man sinne (sayth Saint Iohn) we haue an aduocate with the father, euen Iesus Christ the righteous, and hee is the propitiation for our sinnes. *1. Iohn 2.* But we must take heed that wee call vpon this aduocate while wee haue space giuen vs in this life, lest when wee are once dead, there bee no hope of saluation left vnto vs. For as euery man sleepeth with his owne cause, so euery man shall rise againe with his owne cause. And looke in what state he dieth, in the same state he shall bee also iudged, whether it bee to saluation or damnation. Let vs not therefore dreame either of Purgatory, or of prayer for the soules of them that be dead: but let vs earnestly and diligently pray for them which are expressely commanded in holy Scripture, namely for Kings and Rulers, for Ministers of GODS holy word and Sacraments, for the Saints of this world, otherwise called the faythfull: to be short, for all men liuing, be they neuer so great enemies to GOD and his people, as Iewes, Turkes, Pagans, Infidels, Heretikes, &c. Then shall we truly fulfill the commandement of GOD in that behalfe, and plainly declare our selues to bee the true children of our heauenly father, who suffereth the Sunne to shine vpon the good and the bad, and the raine to fall vpon the iust and the vniust: For which and all other benefits most abundantly bestowed vpon mankind from the beginning, let vs giue him hearty thanks, as we are most bound, and prayse his Name for ever and ever. Amen.

AN HOMILIE OF THE

place and time of Prayer.



O through his Almighty power, wisdom, and goodnesse, created in the beginning, heaven and earth, the sun, the moone, the starres, the soules of the ayre, the beastes of the earth, the fishes in the sea, and all other creatures, for the vse and commodity of man, whom also he had created to his owne image and likenesse, and giuen him the vse and gouernment ouer them all, to the end he should vse them in such sort as he had giuen him in charge and commandement, and also that hee should declare

himselfe thankfull and kinde for all those benefits, so liberally and so graciously bestowed vpon him, vtterly without any deserving on his behalfe. And although we ought at all times, and in all places, to haue in remembrance, and to be thankfull to our gracious Lord, according as it is written, **I will magnifie the Lord at all times.** And againe, wheresoeuer the Lord beareth rule, **O my soule prayse the Lord :** Yet it appeareth to be **G O D S** good will and pleasure, that wee should at speciall times, and in speciall places, gather our selues together, to the intent his name might bee renowned, and his glory set forth in the congregation and assemblie of his Saints. As concerning the time which Almighty **G O D** hath appointed his people to assemble together solemly, it doeth appeare by the fourth commandment of **G O D :** Remember, sayth **G O D**, that thou keepe holy the Sabbath day. vpon the which day, as is plaine in the Actes of the Apostles, the people accustomedly resorted together, and heard diligently the Law and the Prophets read among them. And albeit this commandment of **G O D** doeth not binde Christian people so straitely to obserue and keepe the vter ceremonies of the Sabbath day, as it was giuen vnto the Jewes, as touching the forbearing of worke and labour in time of great necessity, and as touching the precise keeping of the seventh day, after the manner of the Jewes. For wee keepe now the first day, which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Saviour Christ, who as vpon that day rose from death, conquering the same

Psal. 103.

Acts 13.

same most triumphantly: Yet notwithstanding, whatsoever is found in the commandement appertaining to the law of nature, as a thing most godly, most iust, and needefull for the setting forth of **G O D S** glory, it ought to bee retained and kept of all good Christian people. And therefore by this commandement, wee ought to haue a time, as one day in the weeke, wherein wee ought to rest, yea from our lawfull and needefull workes. For like as it appeareth by this commandement, that no man in the sixe dayes ought to bee slothfull or idle, but diligently to labour in that state wherein **G O D** hath set him: Euen so, **G O D** hath giuen expresse charge to all men, that vpon the Sabbath day, which is now our Sunday, they should cease from all weekly and workeday labour, to the intent, that like as **G O D** himselfe wrought sixe dayes, and rested the seventh, and blessed, and sanctified it, and consecrated it to quietnesse and rest from labour: euen so **G O D S** obedient people should vse the Sunday holily, and rest from their common and dayly businesse, and also giue themselues wholly to heavenly exercises of **G O D S** true religion and seruice. So that **G O D** doeth not onely command the obseruation of this holy day, but also by his owne example doeth stirre and prouoke vs to the diligent keeping of the same. Good naturall children will not onely become obedient to the commandement of their parents, but also haue a diligent eye to their doings, and gladly follow the same. So if we will be the children of our heavenly Father, wee must be careful to keepe the Christian Sabbath day, which is the Sunday, not onely for that it is **G O D S** expresse commandement, but also to declare our selues to be louing children, in following the example of our gracious Lord and Father.

Thus it may plainly appeare, that Gods will and commandement was to haue a solemne time and standing day in the weeke, wherein the people should come together, and haue in remembrance his wonderfull benefits, and to render him thanks for them, as appertaineth to louing, kinde, and obedient people. This example and commandement of **G O D** the godly Christian people beganne to follow immediatly after the ascension of our Lord Christ, and began to chuse them a standing day of the weeke to come together in: Yet not the seventh day, which the Iewes kept: but the Lords day, the day of the Lords resurrection, the day after the seventh day, which is the first day of the weeke. Of the which day mention is made by Saint Paul on this wise, In the first day of the Sabbath, let every man lay by what hee thinketh good: meaning for the poore. By the first day of the Sabbath, is meant our Sunday, which is the first day after the Iewes seventh day. And in the Apocalyps it is more plaine, where as Saint Iohn sayth, I was in the Spirit vpon the Lords day. Sithence which time **G O D S** people hath alwayes in all ages, without any gaine saying, bled to come together vpon the Sunday, to celebrate and honor the Lords blessed Name, and carefully to keepe that day in holy rest and quietnesse, both man, woman, child, seruant, and stranger. For the transgression and breach of which day, **G O D** hath declared himselfe much to bee grieved, as it may ap-
peare

I. Cor. 16.

Apoc. 1.

Num. 15.

peare by him, who for gathering of stiches on the Sabbath day was stoned to death. But alas, all these notwithstanding, it is lamentable to see the wicked boldnesse of those that will bee counted **GODS** people, who passe nothing at all of keeping and halowing the Sunday. And these people are of two sorts. The one sort if they haue any businesse to doe, though there bee no extreme neede, they must not spare for the Sunday, they must ride and iourney on the Sunday, they must driue and carry on the Sunday, they must rowe and ferry on the Sunday, they must buy and sell on the Sunday, they must keepe markets and fayres on the Sunday: finally, they vse all dayes alike, workedayes and holydayes all are one. The other sort is worse, for although they will not trauell nor labour on the Sunday as they doe on the weeke day, yet they will not rest in holinesse, as **GOD** commandeth: but they rest in begodlinesse and filthinesse, prancing in their pride, pranking and pricking, pointing and painting themselves to bee gorgeous and gay: they rest in excelle and superfluitie, in gluttony and drunkennesse, like rattes and swine: they rest in brawling and rayling, in quarrelling and fighting: they rest in wantonnesse, in toyish talking, in filthy fleshlinesse, so that it it doeth too euidently appeare that God is more dishonoured, and the deuill better serued on the Sunday, then vpon all the dayes in the weeke besides. And I assure you, the beasts which are commanded to rest on the Sunday, honour **GOD** better then this kinde of people: for they offend not **GOD**, they breake not their holy dayes. Wherefore, O yee people of **GOD**, lay your hands vpon your hearts, repent and amend this grievous and dangerous wickednesse, stand in awe of the Commandement of **GOD**, gladly follow the example of **GOD** himselfe, be not disobedient to the godly order of Christs Church, bled and kept from the Apostles time, vntill this day. feare the displeasure and iust plagues of Almighty **GOD**, if ye be negligent and forbear not labouring and trauailing on the Sabbath day or Sunday, and doe not resort together to celebrate and magnifie **GODS** blessed Name, in quiet holinesse and godly reuerence.

Now concerning the place where the people of **GOD** ought to resort together, and where especially they ought to celebrate and sanctifie the Sabbath day, that is the Sunday, the day of holy rest: That place is called **GODS** Temple or the Church, because the company and congregation of **GODS** people (which is properly called the Church) doeth there assemble themselves on the dayes appointed for such assemblies and meetings. And forasmuch as Almighty **GOD** hath appointed a speciall time to be honoured in, it is very meete, godly, and also necessarie, that there should be a place appointed where these people should meete and resort, to serue their gracious **GOD** and mercifull father. Trueth it is, the holy Patriarchs for a great number of yeeres had neither Temple nor Church to resort vnto. The cause was, they were not stayed in any place, but were in a continuall peregrination and wandering, that they could not conveniently build any Church. But so soone as **GOD** had deliuered his people from their enemies, and set them in some

some libertie in the wilderness, he set them by a costly and a curious Tabernacle, which was as it were the Parish Church, a place to resort vnto of the whole multitude, a place to haue his sacrifices made in, and other obseruances and rites to be vsed in. Furthermore, after that **GOD** according to the trueth of his promise, had placed and quietly settled his people in the land of Canaan, now called Iurie, hee commanded a great and magnificent Temple to be builded by King Solomon, as seldome the like hath beene seene: a Temple so decked and adorned, so gorgeously garnished, as was meete and expedient for people of that time, which would be allured and stirred with nothing so much, as with such outward goodly gay things. This was now the Temple of **GOD**, endued also with many giftes and sundry promises. This was the publike Church, and the mother Church of all Iurie. Here was God honoured and serued. Hither was the whole Realme of all the Israelites bound to come at three solemne feasts in the yeere, to serue their Lord **GOD** here. But let vs proceed further. In the time of Christ and his Apostles, there were yet no Temples nor Churches for Christian men. For why? they were alwayes for the most part in persecution, vexation and trouble, so that there could be no liberty nor license obtayned for that purpose. Yet **GOD** delighted much that they should often resort together in a place, and therefore after his ascension they remayned together in an upper chamber, sometime they entred into the Temple, sometime into the Synagogues, sometimes they were in prison, sometimes in their houses, sometimes in the fields, &c. And this continued so long till the sayth of Christ Iesus began to multiply in a great part of the world. Now when diuers Realmes were established in **GODS** true Religion, and **GOD** had giuen them peace and quietnesse: then began Kings, Noble men, and the people also, stirred by with a godly zeale and seruentnesse, to build by Temples and Churches, whither the people might resort, the better to doe their dutie towards **GOD**, and to keepe holy their Sabbath day, the day of rest. And to these Temples haue the Christians customably vsed to resort from time to time, as vnto meet places where they might with common consent prayse and magnifie **GODS** name, yeelding him thanks for the benefits that he dayly powreth vpon them, both mercifully and abundantly, where they might also heare his holy word read, expounded, and preached sncerely, and receiue his holy Sacraments ministred vnto them duely and purely. True it is that the chiefe and speciall Temples of **GOD**, wherein he hath greatest pleasure, and most delighteth to dwell, are the bodies and mindes of true Christians, and the chosen people of **GOD**, according to the doctrine of holy Scriptures, declared by Saint Paul. Know ye not (sayth hee) that yee bee the temple of **GOD**, and that the spirit of **GOD** doeth dwell in you? The Temple of **GOD** is holy, which ye are. And againe in the same Epistle: Know ye not that your body is the temple of the holy Ghost dwelling in you, whom you haue giuen you of **GOD**, and that yee bee not your owne? Yet this notwithstanding, **GOD** doeth allow the material Temple made with lime and stone (so oft as his people come together into

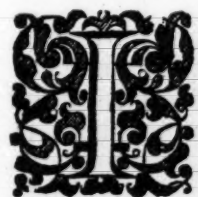
1. Corin. 3.

1. Corin. 6.

into it, to prayle his holy name) to be his house, and the place where hee hath promised to be present, and where he will heare the prayers of them that call vpon him. The which thing both Christ and his Apostles, with all the rest of the holy Fathers, doe sufficiently declare by this: That albe it they certainly knew that their prayers were heard in what place soeuer they made them, though it were in caues, in woodes, and in deserts, yet (so oft as they could conueniently) they resorted to the materiall Temples, there with the rest of the congregation, to ioyne in prayer and true worship.

Wherefore (dearely beloved) you that professe your selues to be Christians, and glory in that name, disdain not to follow the example of your master Christ, whose schollers you say you bee, shew you to bee like them whose schoolemates you take vpon you to bee, that is, the Apostles and Disciples of Christ. Lift vp pure hands, with cleane hearts, in all places and at all times. But doe the same in the Temples and Churches vpon the Sabbath dayes also. Our godly predecessours, and the ancient Fathers of the Primitive Church, spared not their goods to build Churches, no they spared not their liues in time of persecution, and to hazard their blood, that they might assemble themselves together in Churches. And shall we spare a little labour to come to Churches? Shall neither their example, nor our duty, nor the commodities (that thereby should come vnto vs) moue vs? If wee will declare our selues to haue the feare of God, if we will shew our selues true Christians, if wee will bee the followers of Christ our master, and of those godly Fathers that haue liued before vs, and now haue receiued the reward of true and faithfull Christians, we must both willingly, earnestly, and reverently come vnto the material Churches and Temples to pray, as vnto fit places appointed for that vse, and that vpon the Sabbath day, as at most conuenient time for Gods people, to cease from bodily and worldly businesse, to giue themselves to holy rest, and godly contemplation pertaining to the seruice of Almighty God: whereby wee may reconcile our selues to God, be partakers of his holy Sacraments, and be deuout hearers of his holy word, so to be established in faith to Godward, in hope against all aduersity, and in charity toward our neighbours. And thus running our course as good Christian people, wee may at the last attaine the reward of euerlasting glory, through the merits of our Saviour Iesus Christ, to whom with the Father and the holy Ghost, be all honour and glory. Amen.

¶ The second part of the Homilie of the place
and time of Prayer.



It hath beene declared vnto you (good Christian people) in the former Sermon read vnto you, at what time and into what place ye shall come together to prayse **GOD**. Now I intend to set before your eyes, first how zealous and desirous ye ought to be to come to your Church. Secondly, how sore **GOD** is grieved with them that doe despise or little regard to come to the Church vpon the holy restfull day. It may well appeare by the Scriptures, that many of the godly Israelites, being now in captiuitie for their sinnes among the Babylonians, full often wished and desired to bee againe at Hierusalem. And at their returne, through **GODS** goodnesse (though many of the people were negligent) yet the fathers were maruellous deuout to build vp the Temple, that **GODS** people might repayre thither, to honour him. And king David when he was a banished man out of his countrey, out of Hierusalem the holy city, from the Sanctuary, from the holy place and from the Tabernacle of **GOD**: What desire, what feruentnesse was in him toward that holy place? what wishings and prayers made hee to **GOD** to be a dweller in the house of the Lord? One thing (sayth hee) haue I asked of the Lord, and this will I still craue, that I may resort and haue my dwelling in the house of the Lord, so long as I liue. Again, Oh how I ioyed when I heard these words, Wee shall goe into the Lords house. And in other places of the Psalmes hee declareth for what intent and purpose he hath such a feruent desire to enter into the Temple and Church of the Lord: I will fall downe (sayth he) and worship in the holy Temple of the Lord. Again, I haue appeared in thy holy place, that I might behold thy might and power, that I might behold thy glory and magnificence. Finally he sayth: I will shew forth thy name to my brethren, I will prayse thee in the midst of the congregation. Why then had David such an earnest desire to the house of **GOD**? First because there he would worship and honour **GOD**. Secondly, there he would haue a contemplation and a sight of the power and glory of **GOD**. Thirdly, there he would prayse the name of **GOD**, with all the congregation and company of the people. These considerations of this blessed Prophet of **GOD** ought to stirre vp, and kindle in vs the like earnest desire to resort to the Church, especially vpon the holy restfull dayes, there to doe our duties, and to serue **GOD**, there to call to remembrance how **GOD** euen of his meere mercy, and for the glory of his name sake, worketh mightily to conserue vs in health, wealth and godlinesse, and mightily

Psal. 122.

Psal. 63.

mightily preserveth vs from the assaults and rages of our fierce and cruell enemies, and there ioyfully in the number of his faithfull people to praise and magnifie the Lords holy Name.

Luke 2.

Set before your eyes also that ancient father Simeon, of whom the Scripture speaketh thus, to his great commendation, and an encouragement for vs to doe the like. There was a man at Hierusalem named Simeon, a iust man, fearing GOD: he came by the Spirit of GOD into the Temple, and was told by the same Spirit that hee should not dye before hee saw the Anointed of the Lord. In the Temple his promise was fulfilled, in the Temple hee saw Christ, and tooke him in his armes, in the Temple hee brake out into the mighty prayse of GOD his Lord. Anna a prophetesse, an olde widdow departed out of the Temple, giuing herselfe to prayer and fasting day and night: And she, comming about the same time, was likewise inspired, and confessed, and spake of the Lord, to all them that looked for the redemption of Israel. This blessed man, and this blessed woman, were not disappointed of wonderfull fruit, commodity and comfort, which GOD sent them, by their diligent resorting to GODS holy Temple. Now yee shall heare how grievously GOD hath bene offended with his people, for that they passed so little vpon his holy Temple, and soulely either despised or abused the same. Which thing may plainly appeare by the notable plagues and punishments which GOD hath layd vpon his people, especially in this, that he stirred by their aduersaries horribly to beate downe, and utterly to destroy his holy Temple with a perpetuall desolation. Alasse, how many Churches, Countreys, and Kingdomes of Christian people, haue of late yeeres bene plucked downe, and ouerrunne, and left waste, with grievous and intolerable tyranny and cruelty of the enemy of our Lord Christ the great Turke, who hath so vniuersally scourged the Christians, that neuer the like was heard or read of? Aboue thirtie yeeres past, the great Turke had ouerrunne, conquered, and brought into his dominion and subiection, twenty Christian kingdomes, turning away the people from the faith of Christ, poppling them with the diuelish religion of wicked Mahomer, and either destroying their Churches utterly, or filthily abusing the with their wicked & detestable errours. And now this great Turke, this bitter and sharpe scourge of GODS vengeance, is euen at hand in this part of Christendome, in Europe, at the borders of Italy, at the borders of Germanie, greedily gaping to deuoure vs, to ouerrunne our countrey, to destroy our Churches also, vnlesse wee repent our sinfull life, and resort more diligently to the Church to honour GOD, to learne his blessed will, and to fulfill the same. The Jewes in their time prouoked firstly the vengeance of GOD, for that partly they abused his holy Temple with the detestable idolatry of the heathen, and superstitious vanities of their owne inuentions contrary to GODS commandement, partly they resorted vnto it as hypocrites, spotted, imbrewed, and fouly dedled with all kinde of wickednesse and sinfull life, partly many of them passed little vpon the holy Temple, and cared not whether they came thither, or no. And haue not the Christians of late dayes, and euen in our

our dayes also, in like maner prouoked the displeasure and indignation of Almighty **GOD**: partly because they haue prophaned and defiled their Churches with heathenish and Jewish abuses, with images and idoles, with numbers of Altars, too too superstitiously and intolerably abused, with grosse abusing and filthy corrupting of the Lords holy supper, the blessed Sacrament of his body and blood, with an infinite number of toys and trifles of their owne deuises, to make a goodly outward shew, and to deface the plaine, simple, and sincere religion of Christ Jesus, partly they resort to the Church like hypocrites, full of all iniquity and sinfull life, hauing a baينه and dangerous fanke and perfwadion, that if they come to the Church, besprinkle them with holy water, heare a masse, and bee blessed with the chalice, though they vnderstand not one word of the whole seruice, nor feeke one motion of repentance in their hearts, all is well, all is sure. Hee vpon such mocking and blaspheming of **GODS** holy ordinance. Churches were made for another purpose, that is, to resort thither, and to serue **GOD** truly, there to learne his blessed will, there to call vpon his mighty Name, there to vse the holy Sacraments, there to trauaile how to bee in charitie with thy neighbour, there to haue thy poore and needy neighbour in remembrance, from thence to depart better and more godly then thou camest thither. Finally **GODS** vengeance hath beene, and is daily prouoked, because much wicked people passe nothing to resort to the Church, either for that they are so sore blinded that they vnderstand nothing of **GOD** and godlinesse, and care not with diuillish example to offend their neighbours, or else for that they see the Church altogether skoured of such gay gazing sights, as their grosse phantasie was greatly delighted with, because they see the false religion abandoned, and the true restored, which seemeth an vnsauory thing to their vnsauory taste, as may appeare by this that a woman said to her neighbour: Alas gossip, what shall wee now doe at Church, since all the Saints are taken away, since all the goodly sights wee were wont to haue, are gone, since wee cannot heare the like piping, singing, chaunting, and playing vpon the organes that we could before. But (dearely besoued) we ought greatly to reioyce and giue **GOD** thanks, that our Churches are deliuered out of all those things which displeased **GOD** sofore, and filthily defiled his holy house and his place of prayer, for the which hee hath justly destroyed many nations, according to the saying of S. Paul: If any man defile the Temple of **GOD**, **GOD** will him destroy. And this ought we greatly to praise **GOD** for, that such superstitious & idolatrous maners as were bitterly nought and defaced **GODS** glory, are bitterly abolished, as they most iustly deserved: and yet those things that either **GOD** was honoured with, or his people edified, are decently retained, and in our Churches comely practised. But now forasmuch as yee perceiue it is **GODS** determinate pleasure ye should resort vnto your Churches vpon the day of holy rest, seeing yee heare what displeasure **GOD** conceiueth, what plagues hee powreth vpon his disobedient people, seeing yee vnderstand what blessings of **GOD** are giuen

1 Cor. 3.

uen, what heavenly commodities come to such people as desirously and zealously vse to resort vnto their Churches, seeing also ye are now friendly bidden and ioyntly called, beware that ye slacke not your duetie, take heede that you suffer nothing to let you hereafter to come to the Church at such times as you are ordinarily appoynted and commanded. Our Saviour Christ telleth in a parable, that a great supper was prepared, gesses were bidden, many excused themselves and would not come: I tell you (sayth Christ) none of them that were called shall tast of my supper. This great Supper, is the true religion of Almighty GOD, wherewith hee will be worshipped in the due receiuing of his Sacraments, and sincere preaching and hearing of his holy word, and practising the same by godly conuersation. This feast is now prepared in GODS banqueting house the Church, you are thereunto called and ioyntly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was vnto them. Now come therefore (dearely beloued) without delay, and chearefully enter into GODS feasting house, and become partakers of the Benefites prouided and prepared for you. But see that yee come thither with your holyday garment, not like hypocrites, not of a custome and for manners sake, not with lothlomenesse, as though ye had rather not come then come, if ye were at your liberty. For GOD hateth and punisheth such counterfet hypocrites, as appeareth by Christes former parable. My friend (saith GOD) how camest thou in without a wedding garment? And therefore commanded his seruants to binde him hand and foote, and to cast him into vtter darkenesse, where shall be weeping, and wayling, and gnashing of teeth. To the intent that yee may auoyd the like danger at GODS hand, come to the Church on the holy day, and come in your holy day garment, that is to say, come with a chearefull and a godly minde, come to seeke GODS glory, and to be thankfull vnto him, come to be at one with thy neighbour, and to enter in friendship and charity with him. Consider that all thy doings stincke before the face of GOD, if thou be not in charity with thy neighbour. Come with an heart listend and cleansed from worldely and carnall affections and desires, shake off all baine thoughtes which may hinder thee from GODS true service. The bird when she will flee, shaketh her wings: Shake and prepare thy selfe to flee higher then all the birdes in the ayre, that after thy duety duellie done in this earthly Temple and Church, thou mayest flee by, and be receiued into the glorious Temple of GOD in heauen through Christ Jesus our Lord, to whom with the Father and the holy Ghost be all glorie and honour.

Amen.

An

AN HOMILIE WHERE

in is declared that Common Prayer and Sacraments ought to bee ministred in a tongue that is vnderstood of the hearers.



Among the manifold exercises of GODS people (deare Christians) there is none more necessary for all estates, and at all times, then is publike prayer, and the due vse of Sacraments. For in the first, wee beg at GODS hands all such things, as otherwise we can not obtain. And in the other, hee embraceth vs, and offereth himselfe to bee embraced of vs. Knowing therefore that these two exercises are so necessary for vs, let vs not thinke it vnmeet to consider, first what prayer is, and what a Sacrament is,

and then how many sorts of prayers there bee, and how many Sacraments, so shall wee the better vnderstand how to vse them aright. To know what they be, Saint Augustine teacheth vs in his booke entituled, *Of the spirite and the soule*. He sayth thus of prayer: Prayer is (saith hee) the deuotion of the minde, that is to say, the returning to GOD, through a godly and humble affection, which affection is a certaine wil-
ling and sweete inclining of the minde it selfe towards GOD. And in the second booke against the aduersary of the Law and the Prophets, hee calleth Sacraments, holy signes. And writing to Bonifacius of the Baptisme of infants, he saith, If Sacraments had not a certaine similitude of those things whereof they bee Sacraments, they should bee no Sacraments at all. And of this similitude they doe for the most part receiue the names of the selfe things they signifie. By these wordes of Saint Augustine it appeareth, that hee alloweth the common description of a Sacrament, which is, that it is a visible signe of an inuisible grace, that is to say, that setteth out to the eyes and other outward senses, the inward working of GODS free mercy, and doeth (as it were) seale in our hearts
the

*August. de
spiritu & a-
nima.*

*August. li. 2.
contra ad-
uersarios lo-
gis & proph.*

*August. ad
Bonifacium.*

the promises of **G D**. And so was circumcision a Sacrament, which preached vnto the outward senses the inward cutting away of the foreskin of the heart, and sealed and made sure in the hearts of the Circumcised the promise of **G D** touching the promised seed that they looked for. Nowe let vs see how many sorts of prayer, and how many Sacraments there bee. In the scriptures wee reade of three sorts of prayer, whereof two are priuate, and the thirde is common. The first is that which Saint Paul speaketh of in his Epistle to Timothie, sayinge, I will that men pray in euery place, lifting vp pure handes, without wrath or striving. And it is the deuout lifting vp of the mind to **G D** without the vttering of the hearts grieve or desire by open voyce. Of this prayer wee haue example in the first booke of the Kings in Anna the mother of Samuel, when in the heauinesse of her heart shee prayed in the Temple, desiring to be made fruiteful. Shee prayed in her heart (saith the text) but there was no voyce hearde. After this sort must all Christians pray, not once in a weeke, or once in a day onely: but as Saint Paul writeth to the Thessalonians, without ceasing. And as Saint James writeth, The continuall prayer of a iust man is of much force. The second sort of prayer is spoken of in the Gospel of Matthew, where it is sayd, when thou prayest, enter into thy secret closet, and when thou hast shutte the doore to thee, pray vnto thy father in secret, and thy father which seeth in secret shall reward thee. Of this sort of prayer there bee sundry examples in the Scriptures, but it shall suffice to rehearse one, which is written in the actes of the Apostles.

Cornelius, a deuoute man, a captaine of the Italian army, sayth to Peter: that being in his house in prayer at the ninth houre, there appeared vnto him one in a white garment, &c. This man prayed vnto **G D** in secret, and was rewarded openly. These bee the two priuate sorts of prayer. The one mentall, that is to say, the deuout lifting vp of the minde to **G D**: And the other vocall, that is to say, the secret vttering of the griefes and desires of the heart with wordes, but yet in a secret closet, or some solitary place. The third sort of prayer is publike or common. Of this prayer speaketh our Saniour Christ, when he sayth, If two of you shall agree vpon earth vpon any thing, whatsoeuer ye shall aske, my father which is in heauen shall doe it for you, for wheresoeuer two or three bee gathered together in my name, there am I in the midst of them. Although **G D** hath promised to heare vs when we pray priuately, so it be done faithfully and deuoutly (for he saith, Call vpon me in the day of thy trouble, and I will heare thee. And Elias being but a mortall man, saith Saint Iames, prayed, and heauen was shut three yeeres and sire moneths, and againe he prayed, and the heauen gaue raine:) Yet by the histories of the Bible it appeareth, that publike and common prayer is most auailable before **G D**, and therefore is much to be lamented that it is no better esteemed among vs which professe to be but one body in Christ. When the city of Ninue was threatned to be destroyed within fortie dayes, the Prince and the people turned themselves together in publike prayer and fasting, and were preserved. In the Prophet

Joel, **G O D** commanded a fasting to be proclaimed, and the people to be gathered together, yong and olde, man and woman, and are taught to say with one voyce: Spare vs, **O Lord**, spare thy people, and let not thine inheritance bee brought to confusion. When the Jewes should haue bene destroyed all in one day through the malice of Haman, at the commaundement of Hester they fasted and prayed, and were preserved. When Holophernes besieged Bethulia, by the aduice of Iudith they fasted and prayed, and were deliuered. When Peter was in prison, the congregation ioyned themselues together in prayer, and Peter was wonderfully deliuered. By these histories it appeareth, that common or publike prayer is of great force to obtaine mercy, & deliuerance at our heavenly fathers hand.

Therefore brethren, I beseech you, euen for the tender mercies of **G O D**, let vs no longer bee negligent in this behalfe: but as the people willing to receiue at **G O D**s hand such good things as in the common prayer of the Church are craued, let vs ioyne our selues together in the place of common prayer, and with one voyce and one heart, begge at our heavenly father all those things, which hee knoweth to bee necessary for vs. I forbid you not private prayer, but I exhort you to esteeme common prayer as it is worthy. And before all things, bee sure, that in all these three sortes of prayer, your mindes bee deuoutly lifted vp to **G O D**, else are your prayers to no purpose, and this saying shalbe verified in you: This people honoureth me with their lips, but their heart is farre from mee. Thus much for the three sortes of prayer, whereof we reade in the Scriptures. Now with like, or rather more breuitie, you shall heare how many Sacraments there be, that were instituted by our Sauour Christ, and are to bee continued, and receiued of euery Christian in due time and order, and for such purpose as our Sauour Christ willed them to be receiued. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signes, expressely commanded in the new Testament, wherein to is annexed the promise of free forgiveness of our sinne, and of our holiness and ioyning in Christ, there bee but two: namely Baptisme, and the Supper of the Lord. For although absolution hath the promise of forgiveness of sinne, yet by the expresse worde of the new Testament it hath not this promise annexed and tyed to the visible signe, which is imposition of hands. For this visible signe (I meane laying on of hands) is not expressely commanded in the new Testament to be vsed in absolution, as the visible signes in Baptisme and the Lords Supper are: and therefore absolution is no such Sacrament as Baptisme and the Communion are. And though the ordering of ministers hath his visible signe and promise: yet it laches the promise of remission of sinne, as all other sacraments besides the two aboue named doe. Therefore neither it, nor any other sacrament else, bee such Sacraments as Baptisme and the Communion are. But in a generall acception, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which vnderstanding of the word, the ancient writers haue given this name, not only to the other two, commonly of late yeres taken and vsed for

Joel 2.

Hester 4.

Iudith 8.

Actes. 12

Esa. 29.

Matth. 15.

*Dionysius,
Bernard.
de eona
Domini, &
ablui. po-
dum.*

supplying the number of the seven Sacraments: but also to diuers and sundry other ceremonies, as to oyle, washing of feete, and such like, not meaning thereby to repute them as Sacraments, in the same signification that the two fozenamed Sacraments are. And therefore Saint Augustine weighing the true signification and exact meaning of the word, writing to Ianuarius, and also in the third booke of Christian doctrine, affirmeth that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expressly of two, the sacrament of baptisme, and the supper of the Lord. And although there are retained by the order of the Church of England, besides these two, certaine other Rites and Ceremonies about the institution of Ministers in the Church, Matrimony, Confirmation of the children, by examining them of their knowledge in the articles of the faith, and ioyning thereto the prayers of the Church for them, and likewise for the visitation of the sick: yet no man ought to take these for Sacraments, in such signification and meaning, as the Sacrament of Baptisme. and the Lords Supper are: but either for godly states of life, necessary in Christs Church, and therefore worthe to bee set forth by publike action and solemnity by the ministry of the Church, or else iudged to bee such ordinances, as may make for the instruction, comfort, and edification of Christs Church.

Now vnderstanding sufficiently what prayer is, and what a Sacrament is also, and how many sortes of prayers there bee, and how many Sacraments of our Saviour Christs institution: let vs see whether the Scriptures and examples of the Primatiue Church will allow any vocall prayer, that is, when the mouth uttereth the petitions with voyce, or any manner of Sacrament, or other publike or common rite or action, pertaining to the profite and edifying of the vnlarned, to bee ministered in a tongue vnkowne, or not vnderstood of the Minister or people: yea, and whether any person may priuately vse any vocall prayer, in a language that hee himselfe vnderstandeth not. To this question we must answer, no. And first of Common prayer and administration of Sacraments. Although reason, if it might rule, would soone perswade vs to haue our common prayer and administration of the Sacraments in a knowne tongue, both for that to pray commonly, is for a multitude to aske one and the selfe thing with one voyce, and one consent of minde, and to administer a Sacrament, is by the outward word and element, to preach to the receiuer the inward and inuisible grace of G D, and also for that both these exercises were first instituted, and are still continued to the end that the congregation of Christ might from time to time bee put in remembrance of their vniety in Christ, and that as members all of one body, they ought both in prayers and otherwise to seeke and desire one anothers commodity, & not their owne without others: Yet shall wee not neede to see to reasons and proofes in this matter, sith wee haue both the plaine and manifest wordes of the Scripture, and also the consent of the most learned and ancient writers, to commend the prayers of the Congregation in a knowne tongue. First, Paul to the Corin-
thians

thians saith: Let all things be done to edifying, which cannot be, vnlesse common prayers and administration of Sacraments bee in a tongue knowne to the people. For where the prayers spoken by the minister, and the wordes in the administration of the Sacraments, bee not vnderstood of them that bee present, they cannot thereby bee edified. For as when the trumpet that is blowne in the field giueth an vncertaine sound, no man is thereby stirred vp to prepare himselfe to the fight. And as when an instrument of musike maketh no distinct sound, no man can tell what is piped: Euen so when prayers or administration of Sacraments shall bee in a tongue vnknewen to the hearers, which of them shall bee thereby stirred vp to lift by his minde to G O D, and to begge with the minister at G O D S hand, those things which in the wordes of his prayers the minister asketh? Or who shall in the ministraton of the Sacraments vnderstand what inuisible grace, is to be craued of the hearer, to bee wrought in the inward man? Truly no man at all. For (saith Saint Paul) hee that speaketh in a tongue vnknewne, shall be to the hearer an aliant, which in a Christian Congregation is a great absurditie.

For wee are not strangers one to another, but wee are the citizens of the Saints, and of the houthold of G O D, yea, and members of one body. And therefore whiles our minister is in rehearsing the prayer that is made in the name of vs all, wee must giue diligent eares to the words spoken by him, and in heart begge at G O D S hand those things that hee beggeth in wordes. And to signifie that wee doe so, wee say Amen, at the end of the prayer that hee maketh in the name of vs all. And this thing can wee not doe for edification, vnlesse wee vnderstand what is spoken. Therefore it is required of necessity, that the Common prayer bee had in a tongue that the hearers doe vnderstand. If euer it had bin tolerable to vse strange tongues in the congregations, the same might haue beene in the time of Paul and the other Apostles, when they were miraculously endued with gifts of tongues. For it might then haue perswaded some to embrace the Gospel, when they had heard men that were Hebrewes borne and vnlearned, speake the Greeke, the Latine, and other languages. But Paul thought it not tolerable then: And shall wee vse it now, when no man commeth by that knowledge of tongues, other wise then by diligent and earnest study? G O D forbid. For wee should by that meanes bring all our Church exercises to frivolous superstition, and make them altogether vnfruitfull. Luke writeth that when Peter and Iohn were discharged by the Princes and high Priestes of Hierusalem, they came to their fellowes, and tolde them all that the Princes of the Priestes and Elders had spoken to them. Which when they heard, they lifted by their voyce together to G O D with one assent, and sayd, Lord, thou art he that hast made heauen and earth, the sea, and all things that are in them. &c. Thus could they not haue done, if they had prayed in a strange tongue, that they had not vnderstood. And no doubt of it, they did not all speake with seuerall voyce: but some one of them spake in the name of them all, and the rest giuing diligent eare to his wordes consen-

1. Cor. 14.

Eph. 2.
1. Cor. 10.
and 12.

Actes 4.

ted thereunto, and therefore it is sayd, that they lifted bp their voyce together. Saint Luke sayth not, Their voyces, as many: but, their voice, as one. That one voyce therefore was in such language as they all vnderstood, other wise they could not haue lifted it bp with the consent of their heartes. For no man canne giue consent of the thing that he knoweth not. As touching the times before the comming of Christ there was neuer man yet that would affirme, that either the people of G D D, or other, had their prayers or administrations of the Sacraments, or sacrifices, in a tongue that they themselves vnderstood not. As for the time since Christ, till that vsurped power of Rome began to spreade it selfe, & to inforce all the nations of Europe to haue the Romish language in administration, it appeareth by the consent of the most ancient and learned writers, that there was no strange or vnknowne tongue vsed in the congregation of Christians.

*Iustinus a-
pol. 2.*

Iustinus Martyr, who liued about 160. yeeres after Christ, sayth thus of the administration of the Lords Supper in his time: Upon the Sunday assemblies are made both of them that dwell in Cities, and of them that dwell in the Countrey also. Amongst whom, as much as may bee, the writings of the Apostles & Prophets are read. Afterwards when the Reader doth cease, the chiefe Minister maketh an exhortation, exhorting them to follow honest things. After this, wee rise altogether and offer prayers, which being ended (as wee haue sayd) bread and wine and water are brought forth: Then the head Minister offereth prayers and thankesgiuing with all his power, and the people answer, Amen. These words, with their circumstances being duely considered, do declare plainly, that not onely the Scriptures were read in a knowne tongue: but also that prayer was made in the same in the congregations of Iustines time. Basilus Magnus, and Iohannes Chrysostomus did in their time prescribe publike orders of publike administration, which they call Liturgies, and in them they appointed the people to answer to the prayers of the Minister, sometime, Amen, sometime, Lord haue mercy vpon vs, sometime, and with thy spirit, and we haue our hearts lifted vp vnto the Lord, &c. which answers the people could not haue made in due time, if the prayers had not bene in a tongue that they vnderstood. The same Basil writing to the Clergie of Neocaesarea, sayth thus of his blage in common prayer, appoynting one to begin the song, the rest follow: And so with diuers songs and prayers, passing ouer the night, at the dawning of the day, altogether (euen as it were with one mouth and one heart) they sing vnto the Lord a song of confession, euery man framing vnto himselfe meete wordes of repentance. In another place he sayth, If the Sea bee sayre, how is not the assembly of the congregation much more sayre, in which a ioyned sound of men, women, and chldren (as it were of the waues beating on the shore) is sent forth in our prayers vnto our G D D: Marke his words: A ioyned sound (sayth he) of men, women, and chldren, which cannot be, vntill they all vnderstand the tongue wherein the prayer is sayd. And Chrysostome vpon the words of Paul sayth, So soone as the people heare these words, world without end, they all doe forthwith answer, Amen.

This

Epist. 63.

*Basil.
Rom. 4.*

1. Cor. 14.

This could they not doe, vnlesse they vnderstood the word spoken by the Priest. Dionysius sayth, that hymnes were sayd of the whole multitude of people in the administration of the Communion. Cyprian sayth, The Priest doth prepare the mindes of the brethren, with a p̄face befoze the prayer, saying, Lift vp your hearts: That whiles the people doth answer, We haue our hearts lifted vp to the Lord, they be admonished that they ought to thinke on none other thing then the Lord. Saint Ambrose writing vpon the words of Saint Paul sayth, This is it that hee sayth, because hee which speaketh in an vnknoone tongue, speaketh to G D D, for hee knoweth all things: but men know not, and therefore there is no profit of this thing. And againe vpon these wordes: If thou bleste, or giue thanks with the spirit, how shall hee that occupieth the roome of the vnlearned, say Amen, at thy giuing of thanks, seeing hee vnderstandeth not what thou sayest: This is (sayth Ambrose) if thou speake the prayse of G D D in a tongue vnknoone to the hearers. For the vnlearned hearing that which he vnderstandeth not, knoweth not the end of the prayer, and answereth not Amen: which word is as much to say, as truth, that the blessing or thankesgiuing may be confirmed. For the confirmation of the prayer is fulfilled by them that doe answer, Amen, that all things spoken might be confirmed in the mindes of the hearers, through the testimony of the truth. And after many weighty wordes, to the same end he sayth: The conclusion is this, that nothing should be done in the Church in vaine, and that this thing ought chiefly to be laboured for, that the vnlearned also might take profit, lest any part of the body should be darke through ignorance. And lest any man should thinke all this to be meant of preaching, and not of prayer, he taketh occasion of these wordes of Saint Paul (If there be not an interpreter, let him keepe silence in the Church) to say, as followeth: Let him pray secretly, or speake to G D D, who heareth all things that be dumbe: For in the Church must he speake that may profit all persons. Saint Hierome writing vpon these wordes of Saint Paul, How shall hee that supplieth the place of the vnlearned, &c. sayth, It is the Lay man whom Paul vnderstandeth heere to be in the place of the ignorant man, which hath no Ecclesiasticall office: How shall he answer, Amen, to the prayer of that he vnderstandeth not? And a little after, vpon the words of Saint Paul, For if I should pray in a tongue &c. he sayth thus: This is Pauls meaning: If any man speake in strange and vnknoone tongues, his minde is made vnfruitfull, not to himselfe, but to the hearer: For whatsoever is spoken, hee knoweth it not. Saint Augustine writing vpon the xliii. psalme, sayth: What this should be we ought to vnderstand, that we may sing with reason of man, and not with chattering of birds. For Owles, Poppingayes, Ratiens, Pyes, and other such like birds, are taught by men to prate they know not what: but to sing with vnderstanding, is giuen by G D Ds holy will to the nature of man. Again, the same Augustine sayth, There needeth no speech when we pray, saying perhaps as the Priests doe, for to declare their meaning, not that G D D, but that men may heare them. And so being put in remembrance by consenting with the Priest, they may hang vpon G D D.

Dionys.

Cyprian. ser.
6. de ora. do.
minica.

1. Cor. 14.

1. Cor. 14.

Psal. 18.

Demagist.

Thus

Novel.
confli. 23.

Thus are we taught both by the Scripture and ancient Doctours, that in the administration of Common prayer and Sacraments, no tongue unknowne to the hearers ought to be used. So that for the satisfying of a Christian mans conscience wee need to spend no more time in this matter. But yet to stop the mouthes of the aduersaries, which stay themselves much upon generall decrees, it shall bee good to adde to these testimonies of Scriptures and Doctours, one Constitution made by Iustinian the Emperour, who liued five hundred twenty and seven yeeres after Christ, and was Emperour of Rome. The Constitution is this: We command that all Bishops and Priests doe celebrate the holy oblation and the prayers used in holy Baptisme, not speaking low, but with a cleare or loud voyce, which may be heard of the people, that thereby the minde of the hearers may be stirred up with great deuotion, in uttering the prayers of the Lord G O D, for so the holy Apostle teacheth in his first Epistle to the Corinthians, saying, Truly, if thou onely blesse or giue thanks in spirit, how doeth hee that occupieth the place of the vnlearned, say Amen at that thy giuing thanks vnto G O D, for he vnderstandeth not what thou sayest? Thou verely giuest thanks well, but the other is not edified. And againe in the Epistle to the Romanes, he saith: With the heart a man beleueth vnto righteousness, and with the mouth confession is made vnto saluation. Therefore for these causes it is convenient that among other prayers, those things also which are spoken in the holy oblation, be uttered and spoken of the most religious Bishops & priestes, vnto our Lord Iesus Christ our G O D, with the Father and the holy Ghost, with a loud voyce. And let the most religious priestes know this, that if they neglect any of these things, that they shall giue an account for them in the dreadfull iudgement of the great G O D and our Saviour Iesus Christ. Neither will wee, when we know it, rest and leaue it vnreruenged.

This Emperour (as Sabellicus writeth) fauoured the Bishop of Rome, and yet wee see how plaine a decree hee maketh, for praying and administering of Sacraments in a knowne tongue, that the deuotion of the hearers might be stirred by knowledge, contrary to the iudgement of them that would haue ignorance to make deuotion. Hee maketh it also a matter of damnation, to doe these things in a tongue that the hearers vnderstand not. Let vs therefore conclude with G O D and all good mens assent, that no common prayer or Sacraments ought to bee ministred in a tongue that is not vnderstood of the hearers. Now a word or two of priuate prayer in an unknowne tongue. Wee tooke in hand where we beganne to speake of this matter, not onely to prooue that no common prayer or administration of Sacraments, ought to bee in a tongue unknowne to the hearers: but also, that no person ought to pray priuately in that tongue that he himselfe vnderstandeth not. Which thing shall not be heard to prooue, if we forget not what prayer is. For if prayer be that deuotion of the minde which enforceth the heart to lift vp it selfe to G O D: how should it be said, that that person prayeth, that vnderstandeth not the words that his tongue speaketh in prayer? Yea, how can it be said that

that he speaketh: for to speake is by voice to utter þe thought of the mind. And the voyce that a man uttereth in speaking, is nothing els but the messenger of the minde, to bring abroad the knowledge of that which otherwise lyeth secret in the heart, and cannot be knowen, according to that which Saint Paul writeth: what man (sayth hee) knoweth the things that appertaine to man, saving onely the spirite of man, which is in man? See therefore that doeth not vnderstand the voyces that his tongue doeth utter, cannot properly be sayd to speake, but rather to counterfeit, as Parattes, and such other birdes be to counterfeit mens voyces. No man therefore that feareth to prouoke the wrath of God against himselfe, will bee so bolde to speake of God vnadvisedly, without regard of reuerent vnderstanding, in his presence, but he will prepare his heart before he presume to speake vnto God. And therefore in our common prayer the minister doeth often times say, Let vs pray, meaning thereby to admonish the people that they should prepare their eares to heare, what he should craue at Gods hand, and their hearts to consent to the same, and their tongues to say, Amen, at the ende thereof. On this sort did the Prophet Dauid prepare his heart, when he said, My heart is ready (God) my heart is ready, I will sing and declare a psalme. The Jewes also, when in the time of Iudith they did with all their heart pray God to visite his people of Israel had so prepared their hearts before they began to pray. After this sort had Manasses prepared his heart before he prayed, and said, And now (Lord) doe I bow the knees of my heart, asking at thy part of thy mercifull kindnes. When the heart is thus prepared, the voyce uttered from the heart, is harmonious in the eares of God: otherwise he regardeth it not, to accept it. But forasmuch as the person that so babbleth his words without sense in the presence of God sheweth himselfe not to regard the maiestie of him that he speaketh to: He taketh him as a contemner of his Almighty maiestie, and giueth him his reward among hypocrites, which make an outward shew of holinesse, but their hearts are full of abominable thoughts, euen in the time of their prayers. For it is the heart that the Lord looketh vpon, as it is written in the historie of Kings. If wee therefore will that our prayers bee not abominable before God, let vs so prepare our hearts before wee pray, and so vnderstand the things that wee aske when wee pray, that both our hearts and voyces may together sound in the eares of Gods maiestie, and then we shall not faile to receiue at his hand the things that we aske, as good men which haue bene before vs did, and so haue from time to time receiued that which for their soules health they did at any time desire. S. Augustine seemeth to heare in this matter: for he saith thus of them, which being brought by in Grammar and Rhetorike, are conuerted to Christ, and so must be instructed in Christian religion: Let them know also (saith hee) that it is not the voyce, but the affection of the minde that cometh to the eares of God. And so shall it come to passe, that if happily they shall marke that some Bishops or ministers in the Church do call vpon God, either with barbarous wordes, or with wordes disordered, or that they vnderstand

1. Cor. 2.

Psal. 57.

2. Par. 3.

1. Reg. 16.

De catechizandis rudibus.

stand not, or doe disorderly diuide the wordes that they pronounce, they shall not laugh them to scorne. Hitherto he seemeth to beare with praying in an vnknownen tongue. But in the next sentence hee openeth his minde thus: Not for that these things ought not to be amended, that the people may say Amen, to that which they doe plainly vnderstand: But yet these godly things must be borne withall of these Catechistes or instructors of the sayth, that they may learne, that as in the common place where matters are pleaded, the goodnes of an oration consisteth in sound: so in the Church it consisteth in deuotion. So that hee alloweth not the praying in a tongue not vnderstood of him that prayeth: But hee instructeth the fruitfull Oratour, to beare with the rude tongue of the deuout simple Minister. To conclude, if the lacke of vnderstanding the wordes that are spoken in the Congregation, doe make them vnfruitfull to the hearers: how should not the same make the wordes read, vnfruitfull to the Reader? The mercifull goodnesse of G D, grant vs his grace to call vpon him as we ought to doe, to his glory and our endlesse felicity, which we shall doe, if we humble our selues in his sight, and in all our prayers both common and priuate, haue our mindes fully fixed vpon him. For the prayer of them that humble themselves, shall pearce through the clouds, and till it becom high vnto G D, it will not be answered, and till the most High doe regard it, it will not depart. And the Lord will not be slack, but hee will deliuer the iust, and execute iudgement. To him therefore be all honour and glory, for euer and euer,
Amen.

Eccle. 35.

AN

AN INFORMATION FOR

them which take offence at certaine places of
the holy Scripture.

The first part.



THE great utility and profit that Christi-
an men and women may take (if they
will) by hearing and reading the holy
Scriptures (dearely beloved) no heart
can sufficiently conceiue, much lesse is
my tongue able with wordes to expresse.
Wherefore Satan our enemy, seeing the
Scriptures to bee the very meane and
right way to bring the people to the true
knowledge of GOD, and that Christi-
an Religion is greatly furthered by dili-
gent hearing and reading of them, he al-
so perceiuing what an hinderance and

let they bee to him and his kingdome, doth what hee can to dis-
turb them out of GODS Church. And for that end hee hath al-
wayes stirred by, in one place or other, cruell tyrants, sharpe persecutors,
and extreme enemies vnto GOD, and his infallible trueth, to pull
with violence the holy Bibles out of the peoples hands, and haue most
spitefully destroyed and consumed the same to ashes in the fire, pretending
most vntruely, that the much hearing and reading of GODS word is
an occasion of heresie and carnall liberty, and the ouerthrow of all good
order in all well ordered common weales. If to know GOD aright be
an occasion of euill, then we must needs grant, that the hearing and rea-
ding of the holy Scriptures, is the cause of heresie, carnall liberty, and
the subuersion of all good orders. But the knowledge of GOD and of
our selues, is so farre from being an occasion of euill, that it is the readi-
est, yea the onely meane to bryble carnall liberty, and to kill all our fleshly
affections. And the ordinary way to attaine this knowledge, is with di-
ligence to heare and read the holy Scriptures. For the whole Scriptures
(sayth Saint Paul) were giuen by the inspiration of GOD. And shall
we

2. Tim. 3.

The third part of the Homilie for
Rogation Weeke.



Promised to you to declare that all spiritual gifts and graces come specially from GOD. Let vs consider the trueth of this matter, and heare what is testified first of the gift of faith, the first entry into the Christian life, without which no man can please GOD. For Saint Paul confesseth it plainly to be GODS gift, saying, Faith is the gift of GOD. And againe Saint Peter sayth, It is of GODS power that yee be kept throught faith to saluation. It is of the goodnesse of GOD that we falter not in our hope vnto him. It is verily GODS worke in vs, the charitie wherewith wee loue our brethren. If after our fall wee repent, it is by him that we repent, which reacheth forth his mercifull hand to rayse vs vp. If any will we haue to rise, it is he that preuenteth our wil, and disposeth vs thereto. If after contrition wee feeble our conscience at peace with GOD through remission of our sinne, and so bee reconciled againe to his fauour, and hope to be his childezen and inheritors of euerlasting life: who worketh these great miracles in vs? our worthinesse, our deservings and indeuours, our wits, and vertue? Nay verily: Saint Paul will not suffer flesh and clay to presume to such arrogancie, and therefore sayth, All is of GOD which hath reconciled vs to himselfe by Iesus Christ. For GOD was in Christ when he reconciled the world vnto himselfe. GOD the Father of all mercy, wrought this high benefite vnto vs, not by his owne person: but by a meane, by no lesse meane then his onely beloued Sonne, whom he spared not from any paine and trauaile that might doe vs good. For vpon him he put our sinnes, vpon him he made our ransome, him he made the meane betwixt vs and himselfe, whose mediation was so acceptable to GOD the Father, through his absolute and perfect obedience, that he tooke his act for a full satisfaction of all our disobedience and rebellion, whose righteousness he tooke to weigh against our sinnes, whose redemption hee would haue stand against our damnation. In this poynt, what haue wee to muse within our selues good friends? I thinke no lesse then that which S. Paul sayd, in the remembrance of this wonderfull goodnesse of GOD. Thanks be to Almighty GOD, through Christ Iesus our Lord: for it is hee for whose sake wee receiued this high gift of grace. For as by him (being the euerlasting wisdom,) hee wrought all the world and that is contained therein: So by him onely and wholly, would hee haue all things restored againe in heauen and in earth. By this our heavenly Mediatour therefore doe we know the fauour and mercy of GOD the Father, by him know we his will and pleasure towards vs, for he is the brightnesse

Ephes. 2.

1. Pet. 1.

Rom. 7.

Ephes. 1.

brightnesse of his fathers glory, and a very cleare image and paterne of his substance. It is hee whom the father in heauen delighteth to haue for his welbeloued Sonne, whom he authorized to be our teacher, whom he charged vs to heare, saying, Heare him. It is hee by whom the father of heauen doeth blesse vs with all spirituall and heauenly gifts, for whose sake and fauour (writeth Saint Iohn) we haue receiued grace and sauiour. To this our Sauiour and Mediatour, hath **G O D** the father giuen the power of heauen and earth, and the whole iurisdiction and authority, to distribute his goods and gifts committed to him: for so writeth the Apostle, To euery one of vs is grace giuen, according to the measure of Christes giuing. And thereupon to execute his authority committed, after that he had brought sinne and the Deuill to captiuitie, to bee no more hurtfull to his members, hee ascended by to his father againe, and from thence sent liberall giftes to his welbeloued seruants, and hath still the power to the worldes ende to distribute his fathers giftes continually in his Church, to the establishment and comfort thereof. And by him hath Almighty **G O D** decreed to dissolue the world, to call all before him, to iudge both the quicke and the dead, and finally by him shall he condemne the wicked to eternall fire in hell, and giue the good eternall life, and let them assuredly in presence with him in heauen for euermore. Thus yee see how all is of **G O D**, by his Sonne Christ our Lord and Sauiour. Remember I say once againe your duetie of thanks, let them be neuer to want, still inioyne your selfe to continue in thankesgiuing, yee can offer to **G O D** no better sacrifice: For hee sayth himselte, It is the sacrifice of prayle and thanks that shall honour me. Which thing was well persecuted of that holy prophet Dauid, when hee so earnestly spake to himselte thus, O my soule, blesse thou the Lord, and all that is within me blesse his holy Name. I say once againe: O my soule blesse thou the Lord, and neuer forget his manifold rewardes. **G O D** giue vs grace (good people) to know these things, and to feele them in our hearts. This knowledge and feeling is not in our selfe, by our selfe it is not possible to come by it, a great pittie it were if we should lose so profitable knowledge. Let vs therefore meekely call vpon that bountifull spirit the holy Ghost, which proceedeth from our father of mercy, and from our Mediatour Christ, that he would assist vs, and inspire vs with his presence, that in him we may be able to heare the goodnesse of **G O D** declared vnto vs to our saluation. For without his liuely and secret inspiration, can we not once so much as speake the Name of our Mediatour, as S. Paul plainly testifieth: No man can once name our Lord Iesus Christ, but in the holy Ghost. Much lesse should we be able to beleue and know these great mysteries that be opened to vs by Christ. Saint Paul saith, that no man can know what is of **G O D**, but the spirit of **G O D**. As for vs (saith he) we haue receiued not the spirit of the world, but the spirit which is of **G O D**, for this purpose: that in that holy spirit we might know the things that bee giuen vs by Christ. The wise man saith, that in the power and vertue of the holy Ghost, resteth all wisdom, and all ability to know **G O D**, and to please him. For he writeth thus, We know that it is not in mans

Wisd. 9.

Galat. 4.
Rom. 8.

1. Cor. 12.

Jerem. 9.

Iohn. 5.

Wisd. 13.

Psal. 1.
Psal. 119.

power to guide his goings. No man can know thy pleasure except thou giuest wisdom, and sendest thy holy Spirit from above. Send him downe therefore (prayest he to G D D) from the holy heauens, and from the throne of thy Maiestie, that he may be with me, and labour with me, that so I may know what is acceptable before thee. Let vs with so good heart pray, as he did, and we shall not faile but to haue his assistance. For he is soone seene of them that loue him, he will be found of them that seeke him: for very liberall and gentle is the spirit of wisdom. In his power shall we haue sufficient abilitie to know our duety to G D D, in him shall we be comforted and couraged to walke in our duety, in him shall we meete vessels to receiue the grace of Almighty G D D: for it is he that purgeth and purifieth the minde by his secret working. And hee onely is present euery where by his inuisible power, and contemneth all things in his dominion. Hee lighteneth the heart to conceiue worthy thoughts to Almighty G D D, he sitteth in the tongue of man to stirre him to speake his honour, no language is hid from him, for he hath the knowledge of all speech, he onely ministreth spirituall strength to the powers of our soule and body. To hold the way which G D D had prepared for vs, to walke rightly in our iourney, wee must acknowledge that it is in the power of his spirit which helpeth our infirmitie. That wee may boldly come in prayer, and call vpon Almighty G D D as our father, it is by this holy spirit, which maketh intercession for vs with continuall sighes. If any gift we haue wherewith we may worke to the glory of G D D, and profite of our neighbour, all is wrought by his owne and selfe same spirit, which maketh his distributions peculiarly to euery man as hee will. If any wisdom wee haue, it is not of our selues, we cannot glory therein as begun of our selues, but we ought to glory in G D D from whom it came to vs, as the Prophet Ieremie writeth: Let him that reioyceth, reioyce in this, that hee vnderstandeth and knoweth mee, for I am the Lord which shew mercy, iudgement, and righteousness in the earth, for in these things I delight, saith the Lord. This wisdom cannot bee attained, but by the direction of the spirit of G D D, and therefore it is called spirituall wisdom. And no where can we more certainly search for the knowledge of this will of G D D (by the which wee must direct all our workes and deedes) but in the holy Scriptures, for they be they that testifie of him, sayth our Saviour Christ. It may bee called knowledge and learning that is othewhere gotten without the word: but the wise man plainly testifieth, that they all bee but bayne which haue not in them the wisdom of G D D. Wee see to what vanitie the olde Philosophers came, who were destitute of this science, gotten and searched for in his word. Wee see what vanitie the schoole doctrine is mixed with, for that in this word they sought not the will of G D D, but rather the will of reason, the trade of custome, the path of fathers, the practise of the Church. Let vs therefore reade and reuolue the holy Scripture both day and night, for blessed is hee that hath his whole meditation therein. It is that that giueth light to our feete to walke by. It is that which giueth wisdom to the simple & ignorant. In it may we finde eternall life.

In

In the holy Scriptures finde wee Christ, in Christ finde wee **GOD**: for hee it is that is the expresse Image of the Father. He that seeth Christ, seeth the Father. And contrariwise, as Saint Ierome sayth, the ignorance of Scripture, is the ignorance of Christ. Not to know Christ, is to bee in darkenesse, in the middes of our worldly and carnall light of reason and philosophie. To bee without Christ, is to be in foolishnesse: for hee is the onely wisdom of the Father, in whom it pleased him that all fulnesse and perfection should dwell. With whom whosoever is indued in heart by faith, and rooted fast in charity hath layde a sure foundation to build on, whereby hee may bee able to comprehend with all Saints what is the breadth, length, and depth, and to know the loue of Christ. This briuerfall and absolute knowledge, is that wisdom which S. Paul wiseth these Ephesians to haue, as vnder heauen the greatest treasure that can bee obtained. For of this wisdom the wise man writeth thus of his experience, All good things came to mee together with her, and innumerable riches through her handes. And addeth moreouer in that same place. She is the mother of all these things: for shee is an infinite treasure vnto men, which whoso vse, become partakers of the loue of **GOD**. I might with many words moue some of this audience to search for this wisdom, to sequester their reason, to foliowe **GODS** commaundement, to cast from them the witts of their braines, to fauoure this wisdom, to renounce the wisdom and policie of this fond world, to tast and sauoure that whereunto the fauour and will of **GOD** hath called them, and willet vs finally to enioy by his fauour, if wee would giue eare: But I will haste to the third part of my text, wherein is expresse further in sapience, how **GOD** giueth his elect vnderstanding of the motions of the heauens, of the alterations and circumstances of time. Which as it followeth in words more plentiful in the text which I haue last cited vnto you: so it must needs follow in them that bee indued with this spirituall wisdom. For as they can search where to finde this wisdom, and know of whom to aske it: So know they againe that in time it is founde, and can therefore attemper themselves to the occasion of the time, to suffer no time to passe away, wherein they may labour for this wisdom. And to encrease therein, they know how **GOD** of his infinite mercie and lenitie giueth all men heere time and place of repentance. And they see how the wicked (as Iob writeth) abuse the same to their pride, and therefore doe the godly take the better holde of the time, to redeeme it out of such vse as it is spoiled in by the wicked. They which haue this wisdom of **GOD**, can gather by the diligent and earnest studie of the worldlings of this present life, how they waite their times, and applie themselves to euery occasion of time and to get riches, to encrease their lands and patrimonie. They see the time passe away, and therefore take hold on it, in such wise, that other whiles they will with losse of their sleepe and ease, with suffering many paines, catch the offer of their time, knowing that that which is past can not bee returned againe, repentance may follow, but remedy in none. Why should not they then that be spirituall wise in their generation, waite their time to encrease as fast in their state, to winne and gayne euerlastingly? They

Psal. 19.

Iohn 5.

H. b. 1.

Iohn 14.

Coloss. 2.

Ephes. 3.

Sap. 7.

Iob 14.

Iere. 8.

Ephes. 2.

Luke 19.

Esa. 65.

Job 22.

Sap. 1.

Heb. 11.

Heb. 10.

reason what a brute forgetfulness it were in man indued with reason, to be ignorant of their times and tides, when they see the Turtle dove, the Storke, and the Swallow to waite their times, as Ieremie saith: The Storke in the ayre knoweth her appointed times, the Turtle, the Crane, and the Swallow obserue the time of their comming: but my people knoweth not the iudgement of the Lord. S. Paul willet vs to redeeme the time, because the dayes are euill. It is not the counsell of Saint Paul onely, but of all other that euer gaue precepts of wisdom.

There is no precept more seriously giuen and commanded, then to know the time. Yea Christian men for that they heare how grievously God complaineth, and threatneth in the Scriptures them which will not know the time of his visitations are learned thereby, the rather earnestly to apply themselves thereunto. After our Sauour Christ had prophesied with weeping teares of the destruction of Jerusalem at the last hee putteth the cause: for that thou hast not knowen the time of thy visitation. O Englands, ponder the time of Gods mercifull visitation which is shewed thee from day to day, and yet wilt not regard it, neither wilt thou with his punishment bee driuen to thy duty, nor with his benefites bee prouoked to thanks! If thou knewest what may fall vpon thee for thine vnthankfulness, thou wouldest prouide for thy peace. Brethren, howsoeuer the world in generalitie is forgetfull of God, let vs particularly attend to our time, and winne the time with diligence, and applye our selues to that light and grace that is offered vs, let vs, if Gods fauour and iudgements which hee worketh in our time, cannot stir vs to call home to our selfe to doe that belonging to our saluation: At the leaste way, let the malice of the diuel, the naughtines of the worlde, which wee see exercised in these perilous and last times, wherein wee see our daies so dangerously set, prouoke vs to watch diligently to our vocation, to walke and goe forwarde therein.

Let the miserie and short transitorie ioyes spied in the casualtie of our dayes, moue vs while wee haue them in our handes, and seriously stirre vs to be wise, and to expend the gracious good will of God to vs-ward, which all the day long stretcheth out his handes (as the prophet saith) vnto vs, for the most part his mercifull handes, sometime his heauie handes, that wee, beinge learned thereby, may escape the danger that must needs fall on the vniust, who leade their daies in felicitie and pleasure, without the knowinge of Gods will towarde them, but suddenly they goe downe into hell. Let vs bee sounde watchers, sounde in the peace of the Lorde, that at the laste day wee may bee found without spot, & blamelesse: yea let vs endeouore our selues (good Christian people) diligently to keep the presence of his holy spirit. Let vs renounce all vncleanes, for he is the spirit of puritie. Let vs auoyd all hypocricie, for this holy spirit will flee from that which is fained. Cast we off all malice & all euill will, for this spirit will neuer enter into an euill willing soule. Let vs cast away all the whole lump of sin that standeth about vs, for he will neuer dwell in that body that is subdued to sin. Wee cannot be seene thankfull to Almighty God, and worke such despite to the spirit of grace, by whom we be sanctified. If we do our endeouour, we shall not neede to feare. We

shall bee able to overcome all our enemies that fight against vs. Onely let vs apply our selues to accept that grace that is offered vs. Of almighty G O D wee haue comfort by his goodnesse, of our saintly Churchs mediation wee may bee sure. And this holy spirit will suggest vnto vs that shall bee wholsome, and confirme vs in all things. Therefore it cannot bee but true that Saint Paul affirmeth: Of him, by him and in him be all things, and in him (after this tranſcendently well called) shall we haue all things. For Saint Paul saith: when the sonne of G O D shall subdue all things vnto him, then shall G O D bee all in all. If ye wil know how G O D shall be all in all, merely after this sense may ye vnderstand it: In this world ye see that we bee faine to borrow many things to our necessitie, of many creatures: there is no one thing that sufficeth all our necessities. If wee bee an hungred, wee seek for bread. If we be a thirst, wee seeke to bee refreshed with ale or wine. If wee bee colde, wee seeke for cloth. If we bee sicke, we seeke to the Physitian. If wee be in heauinesse, we seeke for comfort of our friendes, or of company: so that there is no one creature by it selfe that can content all our wants and desires. But in the world to come, in that euermolting felicitie, wee shall no more begge and seeke our particular comforts and commodities of diuers creatures: but wee shall possesse all that wee can aske and desire, in G O D, and G O D shall bee to vs all things. He shall be to vs both father and mother, he shall bee bread and drinke, cloth, phyſitions comfort, he shall bee all things to vs, and that of much more blessed fashion, and more sufficient contentation, then euer these creatures were vnto vs, with much more declaration then euer mans declaration then euer mans reason is able to conceiue. The eye of man is not able to behold, nor his eare can heare, nor it can bee compassed in the heart of man, what for it is that G O D hath prepared for them that loue him.

1. Cor. 15.

1. Cor. 2.

Let vs all conclude then with one voice with the wordes of Saint Paul: To him which is able to doe abundantly beyond our desires and thoughtes, according to the power working in vs, bee glorie and praise in his Church, by Christ Iesus for euer, world without end. Amen.

Ephes. 3.

AN EXHORTATION TO

be spoken to such Parishes where they vse their
*Preambulation in Rogation weeke, for the
 ouersight of the boundes and limits
 of their Towne.*



Although wee be now assembled together (good Christian people) most principally to laud and thanke Almighty G D for his great benefits, by beholding the fields replenished with all maner of fruit, to the maintenance of our corporall necessities, for our food and sustenance, and partly also to make our humble suits in prayers to his fatherly providence, to conserue the same fruits in sending vs seasonable weather, whereby we may gather in the said fruits, to that end for which his fatherly goodnesse hath provided them: Yet haue we occasion secondarily giuen vs in our walkes on those dayes, to consider the olde ancient bounds and limits belonging to our owne Towneship, and to other our neighbours bordering about vs, to the intent that wee should be content with our owne, and not contentiously strue for others, to the breach of charitie, by any incroching one vpon another, for claiming one of the other, further then that in ancient right and custome our forefathers haue peaceably laid out vnto vs for our commoditie and comfort. Surely a great ouersight it were in vs, which be Christian men in one profession of faith, daily looking for that heavenly inheritance which is bought for euery one of vs by the bloodshedding of our Sauour Iesus Christ, to strue and fall to variance for the earthly bounds of our townes, to the disquiet of our life betwixt our selues, to the waisting of our goods by vaine expences and costes in the law. We ought to remember, that our habitation is but transitorie and short in this mortall life. The more shame it were to fall out into immortall hatred among our selues, for so brittle possessions, and so to loose our eternall inheritance in heauen. It may stand well with Charitie, for
 a Chri

a Christian man quietly to maintaine his right and iust title. And it is the part of ebery good Townes man, to preserve as much as lieth in him, the liberties, franchises, boundes, and limites of his towne and countrey: But yet to strive for our very rightes and dueties with the breach of love and charitie; which is the onely livery of a Christian man, or with the hurt of godly peace and quiet, by the which wee bee knitte together in one generall fellowship of Christs familie, in one common household of GOD, that is utterly forbidden. That doeth GOD abhorre and detest, which prouoketh Almighty GODS wrath otherwhile to deprive vs quite of our commodities and liberties, because wee doe so abuse them, for matters of strife, discord, and dissension. Saint Paul blamed the Corinthians for such contentious suing among themselves, to the slander of their profession before the enemies of Christs religion, saying, thus vnto them. Now there is utterly a salt among you, because yee goe to lawe one with another. Why rather suffer yee not wrong? Why rather suffer ye not harme? If S. Paul blameth the Christian men, whereof some of them, for their owne right, went contentiously so to law, commending thereby the profession of patience in a Christian man: If Christ our Saviour would haue vs rather to suffer wrong, and to turne our left cheek to him which hath smitten the right, to suffer one wrong after another, rather then by breach of charitie to defend our owne: In what state be they before GOD who doe the wrong? What curses do they fall into, who by false witness defraud either their neighbour, or towneship of his due right and iust possession: which will not let to take an oath by the holy Name of GOD, the authour of all trueth, to set out falsehood and a wrong? Know yee not (saith Saint Paul) that the vnrighteous shall not inherite the kingdome of GOD? What shall we then winne to increase a little the boundes and possessions of the earth, and loose the possessions of the inheritance everlasting? Let vs therefore take such heed in maintaining of our bounds and possessions, that we commit not wrong by encroching vpon other. Let vs beware of suddaine verditte in things of doubt. Let vs well aduise our selues to aduouch that certainly, whereof either we haue no good knowledge or remembrance, or to claime that wee haue no iust title to. Thou shalt not (commandeth Almighty GOD in his Law) remove thy neighbours marke, which they of olde time haue set in their inheritance. Thou shalt not (saith Solomon) remove the ancient boundes which thy fathers haue layde. And lest wee should esteeme it to bee but a light offence so to doe, we shall vnderstand, that it is reckoned among the curses of GOD pronounced vpon sinners. Accursed be hee (saith Almighty GOD by Moses) who remooueth his neighbours doles and markes, and all the people shall say, answering Amen thereto, as ratifying that curse vpon whom it doth light. They doe much prouoke the wrath of GOD vpon themselves, which vse to grinde by the doles and markes, which of ancient time were layd for the diuision of meeres and balles in the fieldes, to bring the owners to their right. They do wickedly which do turne by the ancient terries of the fieldes, that old men before times with great paines did

1. Cor. 9.

Matth. 5.

1. Cor. 8.

Deut. 19.

Prou. 22.

Deut. 27.

did

did tread out, whereby the Lordes recordes (which bee the tenants evidences) bee peruerterd and translated sometime to the disheriting of the right owner, to the opprellion of the poore fatherlesse, or the poore widow. These couetous men know not what inconueniences they be the authours of. Sometime by such craft and deceit be committed great disorders and riottes in the challenge of their lands, yea sometimes murders and bloodshed, whereof thou art guiltie whosoever thou bee that givest the occasion thereof. This couetous practising therefore with thy neighbours landes and goods, is hatefull to Almighty GOD. Let no man subtilly compasse or defraud his neighbour (biddeth Saint Paul) in any maner of cause. For GOD saith hee) is a reuenger of all such. GOD is the GOD of all equity and righteousnesse, and therefore forbiddeth all such deceit and subtiltie in his Law, by these wordes, Pee shall not deale vniustly in iudgement, in line, in weight, or measure. Pee shall haue iust ballances, true weightes, and true measures. False ballance (saith Solomon) are an abomination vnto the Lord. Remember what Saint Paul saith, GOD is the reuenger of all wrong and iniustice, as wee see by dayly experience, how euer it thirynth vngraciously which is gotten by falshood and craft. Wee bee taught by experience, how Almighty GOD neuer suffereth the third heire to enioy his fathers wrong possessions, yea many a time they are taken from himselte in his owne life time. GOD is not bound to defend such possessions as are gotten by the diuell and his counsell. GOD will defende all such mens goods and possessions, which by him are obtained and possessed, and will defend them against the violent opprellor. So witnesseeth Solomon, The Lord will destroy the house of the proude man: But hee will stablish the borders of the widow. No doubt of it (saith David) better is a little truly gotten to the righteous man, then the innumerable riches of the wrongfull man. Let vs see therefore (good people) all wrong practises in getting, maintaining and defending our possessions, lands, and liuelords, our bounds and liberties, remembering that such possessions bee all vnder GODS reuengeance. But what doe wee speake of house and land? May it is sayd in the Scripture, that GOD in his yre doeth roote vp whole kingdomes for wronges and opprellions, and doeth translate kingdomes from one nation to another, for vnrighteous dealing, for wrongs and riches gotten by deceit. This is the practise of the holy One (saith Daniel) to the intent that liuing men may know, that the most High hath power ouer the kingdomes of men, and giueth them to whosoever hee will. Furthermore, what is the cause of penurie and scarcenesse, of dearth and famine? Is it any other thing but a token of GODS yre, reuenging our wrongs and iniuries done one to another? Pee haue sowne much, (obraydeth GOD by his Prophet Aggei) and yet bring in little, yee eate, but yee be not satisfied, yee drinke, but yee be not filled, yee cloth your selues, but yee be not warme, and hee that earneth his wages, putteth it in a bottomlesse purse: yee looked for much increase, but loe, it came to little, and when yee brought it home (into your barnes) I did blow it away, sayth the Lord.

1. Thell 4.

Deut 9.

Prou. 20

Prou. 25.

Psal. 36.

Daniel 4.

Aggei 1.

the Lord. Consider therefore the yre of GOD against gleaners, gatherers, and incrochers vpon other mens landes, and possessions! It is lamentable to see in some places, how greedy men vse to plowe and grate vpon their neighbors land that lieth next them, how couetous men now adayes plow vp so nigh the common balke and walke, which good men before time made the greater & broader, partly for the commodious walke of his neighbor, partly for the better shackle in haruest time, to the more comfort of his poore neighbours cattell: It is a shame to behold the insatiablenesse of some couetous persons in their doings: that where their ancestors left of their land a broad and sufficient beere balke, to carry the corpe to the Christian sepulture, how men pinch at such beere balkes, which by long vse and custome ought to bee inuiolably kept for that purpose. And now they either quite ere them vp, and turne the dead body to be borne farther about in the high streets, or els if they leaue any such meere, it is too strait for two to walke on.

These strange encroachments (good neighbours) should be looked vpon. These should bee considered in these dayes of our Perambulations. And afterwards the parties admonished, and charitably reformed, who be the doers of such priuate gaining, to the slander of the towneship, and the hinderance of the poore. Your high wayes should be considered in your walke, to vnderstand where to bestow your dayes workes, according to the good Statutes prouided for the same. It is a good deed of mercie, to amend the dangerous and noisome wayes, whereby thy poore neighbour sitting on his lilly weake beast foundereth not in the deepe thereof, and so to the Market the worse serued, for discouraging of poore bittailers to resort thither for the same cause. If now therefore yee will haue your prayers heard before Almighty GOD, for the increase of your corne and cattell, and for the defence thereof from vnseasonable mistes and blastes, from haile and other such tempestes, loue, equitie, and righteousnesse, ensue mercie and charitie, which GOD most requireth at our hands. Which Almighty GOD respecting chiefly, in making his ciuill lawes for his people the Israelites, in charging the owners not to gather vp their corne too nigh at haruest season, nor the grapes and Oliues in gathering time, but to leaue behind some eares of corne for the poore gleaners. By this he meant to induce them to pittie the poore, to relieue the needie, to shew mercie and kindnesse. It cannot be lost, which for his sake is distributed to the poore. For he which ministreth seed to the sower, and bread to the hungry, which sendeth downe the early and latter raine vpon your fields, so to fill vp the barnes with corne, and the wine presses with wine and oyle, he I say who recompenseth all kind of benefits in the resurrection of the iust, he will assuredly recompence all mercifull deedes shewed to the needie, howsoeuer vnable the poore is, vpon whom it is bestowed. (saith Salomon) let not mercie and trueth forsake thee. Binde them about thy necke (saith hee) and write them on the table of thy heart, so shalt thou find fauour at GODS hand.

Leuit. 24.
Deut. 29.

1. Cor. 19.

Joel 8.

Prou. 3.

Thus

Thus honour thou the Lord with thy riches, and with the first fruites of thine increase: So shall thy barnes be filled with abundance, and thy presses shall burst with new wine. Nay, GOD hath promised to open the windowes of heauen, vpon the liberall righteous man, that hee shall want nothing. He will repress the deuouring Caterpillar, which should deuour your fruites. Hee will giue you peace and quiet to gather in your prouision, that ye may sit euery man vnder his owne vine quietly, without feare of the forreine enemies to inuade you. Hee will giue you not onely food to feed on, but stomaches and good appetites to take comfort of your fruites, whereby in all things yee may haue sufficiency. Finally, he will blesse you with all maner abundance in this transitorie life, and endue you with all manner of benediction in the next world, in the kingdome of heauen, through the merits of our Lord and Saviour, to whom with the Father, and the holy Ghost, be all hono-
 not everlasting.

Amen.

AN

AN HOMILIE OF the state of Matrimonie.



The word of Almightye GOD doth testifie and declare, whence the originall beginning of Matrimony commeth, and why it is ordained. It is instituted of GOD, to the intent that man and woman should liue lawfully in a perpetuall friendship, to bring forth fruite, and to auoide fornication. By which meane a good conscience might bee preserued on both parties, in brideling the corrupt inclinations of the flesh, within the limites of honestie. For GOD hath straitly forbidden all whoredome and uncleannesse,

and hath from time to time taken grieuous punishment of this inordinate lust, as all stories and ages haue declared. Furthermore it is also ordained, that the Church of GOD and his kingdome might by this kinde of life be conserued and enlarged, not onely in that GOD giueth children by his blessing, but also in that they be brought vp by the Parents godly, in the knowledge of GODS word, that thus the knowlede of GOD and true Religion might bee deliuered by succession from one to another, that finally many might enioy that euerlasting immortalitie. Wherefore, soasmuch as Matrimonie serueth vs as well to auoide sinne and offence, as to encrease the kingdome of GOD: you, as all other which enter the state, must acknowledge this benefit of GOD, with pure and thankfull minds, for that he hath so ruled your hearts, that yee follow not the example of the wicked world, who set their delight in filthinesse of sinne, but both of you stand in the feare of GOD, and abhorre all filthinesse. For that is surely the singular gift of GOD, where the common example of the world declareth how the diuell hath their hearts bound and entangled in diuers snares, so that they in their wilelesse state runne into open abominations, without any grudge of their conscience. Which sort of men that liue so desperately, and filthy, what damnation tarieth for them, Saint Paul describeth it to them, saying: Neither whoremonger, neither adulterers, shall inherite the kingdome of GOD. This horrible iudgement of GOD yee bee escaped through

1. Cor. 5.

through his mercie, if so bee that yee liue inseparately, according to **G O D S** ordinance. But yet I would not haue you carelesse without watching. For the deuill will assay to attempt all things to interrupt and hinder your hearts and godly purpose, if ye will giue him any entry. For hee will either labour to breake this godly knot once begun betwixt you, or else at the least hee will labour to encumber it with diuers griefes and displeasures.

And this is the principall craft, to worke dissension of hearts of the one from the other: That whereas now there is pleasant and sweet loue betwixt you, he will in the stead thereof, bring in most bitter & vnpleasant discord. And surely that same aduersarie of ours, doeth as it were from aboue, assault mans nature and condition. For this folly is euer from our tender age growne by with vs, to haue a desire to rule, to thinke highly of our selfe, so that none thinketh it meet to giue place to another. That wicked vice of stubbozne will and selfe loue, is moze meet to breake and to disseuer the loue of heart, then to p̄serue concord. Wherefore married persons must apply their minds in most earnest wise to con corde, and must craue continually of **G O D** the helpe of his holy Spirit, so to rule their hearts, and to knit their minds together, that they be not disseuered by any diuision of discord. This necessitie of prayer, must be oft in the practise and vsing of married persons, that oft times the one should pray for the other, lest hate and debate doe arise betwixt them. And because few doe consider this thing, but moze few doe performe it (I say to pray diligently) we see how wonderfull the diuell deludeth and scorneth this state, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter curlings, and fightings. Which things whosoever doth commit, they doe not consider that it is the instigation of the ghostly enemy, who taketh great delight therein: For else they would with all earnest endeauour, strue against these mischiefes, not onely with prayer, but also with all possible diligence. Yea they would not giue place to the prouocation of wrath, which stirreth them either to such rough and sharpe words, or stripes, which is surely compassed by the diuell, whose temptation, if it be followed, must needs beginne and weaue the web of all miseries, and sorowes. For this is most certainly true, that of such beginnings must needs ensue the breach of true concord in heart, whereby all loue must needs shortly be banished. Then can it not be but a miserable thing to behold, that yet they are of necessity compelled to liue together, which yet can not bee in quiet together. And this is most customably euery where to bee seene. But what is the cause thereof? Forsooth because they will not consider the craftie traines of the diuell, and therefore giue not themselves to pray to **G O D**, that hee would bouchsafe to repress his power. Moreover, they doe not consider how they promote the purpose of the diuell, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turne all bpside downe, while they will neuer giue ouer their right as they esteeme it, yea, while many times they will not giue ouer the wrong part in deed. Learne thou therefore, if thou be
first

first to be void of all these miseries, if thou desirest to liue peaceably and comfortably in wedlocke, how to make thy earnest prayer to GOD, that he would gouerne both your heartes by the holy Spirit, to reſtraine the Diuels power, whereby your concord may remaine perpetually. But to this prayer muſt bee ioyned a ſingular diligence, whereof Saint Peter giueth this precept, ſaying, You husbands, deale with your wiues according to knowledge, giuing honour to the wiſe, as vnto the weaker veſſell, and as vnto them that are heires alſo of the grace of life, that your prayers bee not hindered. This precept doth particularly pertaine to the husband: for hee ought to be the leader and authour of loue, in cheriſhing and increaſing concord, which then ſhall take place, if hee will vſe moderation and not tyranny, and if he peeſde ſome thing to the woman. For the woman is a weak creature, not indued with like ſtrength and conſtancie of minde, therefore they be the ſooner diſquieted, and they be the more prone to all weak affections & diſpoſitions of mind, more then men bee, & lighter they bee, and more vaine in their fantaſies & opinions. Theſe things muſt bee conſidered of the man, that hee be not too ſtiſſe, ſo that he ought to winke at ſome thinges, and muſt gently expounde all things, and to forbear. Howbeit the common ſort of men doeth iudge, that ſuch moderation ſhould not become a man: for they ſay that it is a token of womanish cowardneſſe, and therefore they thinke that it is a mans part to ſturre in anger, to fight with ſiſle and ſtaffe. Howbeit, howſoever they imagine, vndoubtedly Saint Peter doth better iudge what ſhould be ſeeming to a man, and what he ſhould moſt reaſonably perſorme. For he ſaith, reaſoning ſhould be vſed, and not fighting. Yea he ſaith more, that the woman ought to haue a certaine honour attributed to her, that is to ſay, ſhee muſt bee ſpared and borne with, the rather for that ſhe is the weaker veſſell, of a fraile heart, inconstant, and with a word ſoone ſirred to wrath. And therefore conſidering theſe her frailties, ſhee is to be the rather ſpared. By this meanes, thou ſhalt not onely nourish concord: but ſhalt haue her heart in thy power and will. For honeſt natures will ſooner bee reteined to doe their dueties, rather by gentle words, then by ſtripes. But hee which will doe all things with extremitie and ſeueritie, and doeth vſe alwayes rigor in words and ſtripes, what will that auaile in the concluſion? Merely nothing, but that hee thereby ſetteth forward the diuels worke, hee baniſheth away concord, charitie, and ſweete amity, and bringeth in diſſenſion, hatred, & yreſomneſſe, the greateſt griefes that can be in the mutuall loue and fellowſhip of mans life. Beyond all this, it bringeth another euill therewith, for it is the deſtruction and interruption of prayer: for in the time that the minde is occupied with diſſenſion and diſcord, there can bee no true prayer vſed. For the Lords prayer hath not onely a reſpect to particular perſons, but to the whole vniuerſall, in the which wee openly pronounce, that we will forgive them which haue offended againſt vs, euen as we aſke forgiveness of our finnes of GOD, which thing how canne it be done rightly, when their hearts be at diſſenſion? How can they pray each for other, when they bee at hate betwixt themſelues? Now, if the

1. Pet. 3.

1. Pet. 2.

Ephes. 5.

ayde of prayer bee taken away, by what meanes can they sustaine themselves in any comfort? For they cannot otherwise either resist the deuill, or yet haue their heartes staide in stable comfort in all perills and necessities, but by prayer. Thus all discommodities, as well worldly as ghostly, follow this froward testines, and cumbrous fiercenesse, in maners, which bee moze meete for brute beastes, then for reasonable creatures. Saint Peter doeth not allow these things, but the diuell desireth them gladly. Wherefore take the moze heede. And yet a man may be a man, although hee doeth not vse such extremitie, yea although hee should dissemble some things in his wifes manners. And this is the part of a Christian man, which both pleaseth **GOD**, and serueth also in good vse to the comfort of their marriage state. Now as concerning the wifes duty. What shall become her? Shall she abuse the gentlenesse and humanity of her husband? and, at her pleasure, turne all things vpside downe? No surely. For that is far repugnant against **GODS** commandement, for thus doeth Saint Peter preach to them, **Ye wifes, be ye in subiection to obey your owne husbands.** To obey, is another thing then to controle or command, which yet they may doe, to their children, and to their family: But as for their husbands, them must they obey, and cease from commanding, and performe subiection. For this surely doth nourish concord very much, when the wife is ready at hand at her husbands commandement, when she will apply her selfe to his will, when shee endeouoreth her selfe to seeke his contentation, and to doe him pleasure, when shee will eschewe all things that might offend him: for thus will ~~not~~ truly bee verified the saying of the Poet, A good wife by obeying her husband, shall beare the rule, so that he shall haue a delight and a gladnesse, the sooner at all times to returne home to her. But on the contrary part, when the wifes bee stubborne, froward, and malipert, their husbands are compelled therby to abhorre and flee from their owne houses, euen as they should haue battaile with their enemies. Howbeit, it can shantly be, but that some offences shall sometime chance betwixt them: for no man doth liue without fault, specially for that the woman is the moze fraile partie. Therefore let them beware that they stand not in their faultes and willfullnesse: but rather let them acknowledge their follies, and say, **My husband, so it is, that by my anger I was compelled to doe this or that, forgive it me, and hereafter I will take better heede.** Thus ought the woman moze readily to doe, the moze they be ready to offend. And they shall not doe this onely to auoyd strife and debate: but rather in the respect of the commandement of **GOD**, as Saint Paul expresseth it in this forme of words, **Let women bee subject to their husbands as to the Lord:** for the husband is the head of the woman, as Christ is the head of the Church. Here you vnderstand, that **GOD** hath commanded that ye should acknowledge the authoritie of the husband, and referre to him the honour of obedience. And Saint Peter saith in that place before rehearsed, that holy matrons did in former time decke themselves, not with gold and siluer, but in putting their whole hope in **GOD**, and in obeying their husbands, as Sara obeyed Abraham, calling him lord, whose daughters

daughters ye bee (saith he) if ye follow her example. This sentence is very meete for women to print in their remembrance. Trueth it is, that they must specially feele the grieve and paines of their Matrimonie, in that they relinquish the liberty of their owne rule, in the paine of their trauailing, in the bringing bp of their children. In which offices they be in great perils, and be grieved with great afflictions, which they might bee without if they liued out of Matrimonie. But S. Peter sayth, that this is the chiefe ornament of holy matrons, in that they set their hope and trust in GOD, that is to say, in that they refused not from mariage for the businesse thereof, for the giftes and perils thereof: but committed all such adventures to GOD, in most sure trust of helpe, after that they haue called vpon his ayde. O woman, doe thou the like, and so shalt thou be most excellently beautified before GOD and all his Angels & Saints, and thou needest not to seeke further for doing any better workes. For, obey thy husband, take regard of his requests, and giue heede vnto him to perceiue what he requireth of thee, and so shalt thou honour GOD, and liue peaceably in thy house. And beyond all this, GOD shall follow thee with his benediction, that all things shall well prosper, both to thee and to thy husband, as the psalme saith: Blessed is the man which feareth GOD, and walketh in his wayes, thou shalt haue the fruit of thine owne hands, happy shalt thou be, and well it shall goe with thee. Thy wife shall be as a vine, plentifully spreading about thy house. Thy children shall be as the young springs of the Oliues about thy table. Loe thus shall that man be blessed (saith Dauid) that feareth the Lord. This let the wife haue euer in minde, the rather admonished thereto by the apparell of her head, whereby is signified, that she is vnder couert of obedience of her husband. And as that apparell is of nature so appointed, to declare her subiection: So biddeth Saint Paul that all other of her rayment should expresse both shamefastnesse and sobriety. For if it be not lawfull for the woman to haue her head bare, but to beare thereon the signe of her power, wheresoeuer she goeth: more is it required that she declare the thing that is ment thereby. And therefore these ancient women of the old world called their husbands lords, and shewed them reuerence in obeying them. But peradventure thee will say, that those men loued their wiues indeede. I know that well ynough, & beare it well in minde. But whē I doe admonish you of your dueties, then call not to consideration what their dueties be. For when we our selues doe teach our children to obey vs as their parents, or when we refozme our seruants, and tell them that they should obey their masters, not only at the eye, but as the Lord: If they should tell vs againe our dueties, we should not thinke it well done. For when we be admonished of our dueties and faults, wee ought not then to seeke what other mens dueties be. For though a man had a companion in his fault, yet should he not thereby be without his fault. But this must be onely looked on, by what meanes thou mayest make thy selfe without blame. For Adam did lay the blame vpon the woman, and she turned it vnto the serpent: but yet neither of thē was thus excused. And therefore bring not such excuses to me at this time: but apply all thy diligence to beare thine obedience to thine

thine husband. For whē I take in hand to admonish thy husband to loue thee, and to cherish thee: yet will I not cease to set out the law that is appointed for the woman, as well as I would require of the man what is written for his law. Go thou therefore about such things as becommeth thee only, & shew thy selfe tractable to thy husband. Or rather if thou wilt obey thy husband for Gods precept, then alledge such things as be in his duty to doe, but perforce thou diligently those things which the law-maker hath charged thee to doe: For thus is it most reasonable to obey God, if thou wilt not suffer thy selfe to transgresse his law. He that loveth his friend, seemeth to doe no great thing: but he that honoureth that is hurtfull & hatefull to him, this man is worthy most commendation: Euen so think you, if thou canst suffer an extreme husband, thou shalt haue a great reward therefore: But if thou louest him only because he is gentle & courteous, what reward will God giue thee therefore? Yet I speake not these things that I would wish the husbands to be sharpe towards their wiues: But I exhort y^e women that they would patiently beare the sharpnesse of their husbands. For when either partes doe their best to performe their duties the one to the other, then followeth thereon great profite to their neighbours for their cramples sake. For when the woman is ready to suffer a sharpe husband, & the man will not extremely intreate his stubboine & troublesome wife, then be all things in quiet, as in a most sure haven. Euen thus was it done in old time, that euery one did their owne duty and office, and was not busie to require the dutie of their neighbours. Consider I pray thee that Abraham tooke to him his brothers sonne, his wife did not blame him therefore. He commanded him to goe with him a long iourney, he did not gaine say it, but obeyed his precept.

Againe, after all those great miseries, labours and paines of that iourney, when Abraham was made as lord ouer all, yet did he giue place to Lot of his superiouritie: which matter Sara tooke so little to grieve, that she neuer once suffered her tongue to speake such wordes as the common manner of women is wont to doe in these dayes, when they see their husbands in such roomes, to be made vnderlings, and to be put vnder their yongers, then they vphayd them with combrous talke, and call them fooles, dastards, and cowards for so doing. But Sara was so farre from speaking any such thing, that it came neuer into her minde and thought so to say, but allowed the wisdom & will of her husband. Yea, besides all this, after the said Lot had thus his will, and left to his vncle the lesse portion of land, hee chanced to fall into extreme perill: which chance when it came to the knowledge of this said Patriarch, he incontinently put all his men in harnesse, and prepared himselfe with all his familie & friends, against the host of the Perlians. In which case, Sara did not counsaile him to the contrary, nor did say, as then might haue beene said: My husband, whither goest thou so vnadvisedly? Why runnest thou thus on head? Why dost thou offer thy selfe to so great perilles, and art thus ready to leopord thine owne life, and to perill the liues of all thine, for such a man as hath done thee such wrong? At the least way, if thou regardest not thy selfe, yet haue compassion on me, which for thy loue haue forsaken

Yv2
 forsaken my kindred & my countrey, and haue the want both of my friends
 and kinsfolkes, and am thus come into so farre countreys with thee,
 haue pitie on mee, and make me not here a widow, to cast mee into such
 cares and troubles. Thus might she haue said: but Sara neither said nor
 thought such words, but she kept herselfe in silence in all things. Further-
 more, all that time when she was barren, and tooke no paines, as other
 women did, by bringing forth fruit in his house? What did he? He com-
 plained not to his wife, but to Almighty GOD. And consider how either
 of them did their duties as became them: for neither did hee despise Sara,
 because shee was barren, nor neuer did cast it in her teeth. Consi-
 der againe how Abraham expelled the handmaid out of the house, when
 she required it: So that by this I may truly proue, that the one was
 pleased and contented with the other in all things: But yet set not your
 eyes onely on this matter, but looke further what was done before this;
 that Agar vsed her mistresse dispitesfully, and that Abraham himselfe was
 somewhat prouoked against her, which must needes bee an intolerable
 matter, and a painfull, to a free hearted woman & a chaste. Let not there-
 fore the woman be too busie to call for the duty of her husband, whers shee
 should be ready to performe her owne, for that is not worthy any great
 commendations. And euen so againe, let not the man only consider what
 belongeth to the woman, and to stand too earnestly gazing thereon, for
 that is not his part or duty. But as I haue said, let either party be ready
 and willing to performe that which belongeth especially to themselves.
 For if wee be bound to hold out our left cheeke to strangers which will
 smite vs on the right cheeke: how much more ought wee to suffer an ex-
 treme and unkind husband? But yet I meane not that a man should beat
 his wife, GOD forbid that, for that is the greatest shame that can be, not
 so much to her that is beaten, as to him that doth the deed. But if by such
 fortune thou chancest vpon such an husband, take it not too heauily, but
 suppose thou, that thereby is laid vpon no small reward hereafter, & in this
 life time no small commendation to thee, if thou canst be quiet. But yet to
 you that be men, thus I speake, Let there bee none so grieuous fault to
 compell you to beat your wiues. But what say I, your wiues? no, it is
 not to be borne with, that an honest man should lay hands on his maide
 seruant to beat her. Wherefore if it be a great shame for a man to beat his
 bondseruant, much more rebuke it is, to lay violent hands vpon his free
 woman. And this thing may be well vnderstood by the lawes which the
 Iudges haue made, which doth discharge her any longer to dwell with
 such an husband, as vnworthy to haue any further company with her
 that doeth smite her. For it is an extreme point, thus so vilely to entreat
 her like a slave, that is fellow to thee of thy life, and so ioyned vnto thee be-
 fore time in the necessary matters of thy liuing. And therefore a man may
 well liken such a man (if he may be called a man, rather then a wild beast)
 to a killer of his father or his mother. And whereas wee be commanded
 to forsake our father and mother, for our wiues sake, and yet thereby
 doe worke them none iniurie, but doe fulfill the Law of GOD: How
 can it not appeare then to bee a point of extreame madnesse, to en-
 treat